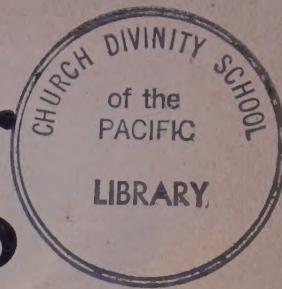


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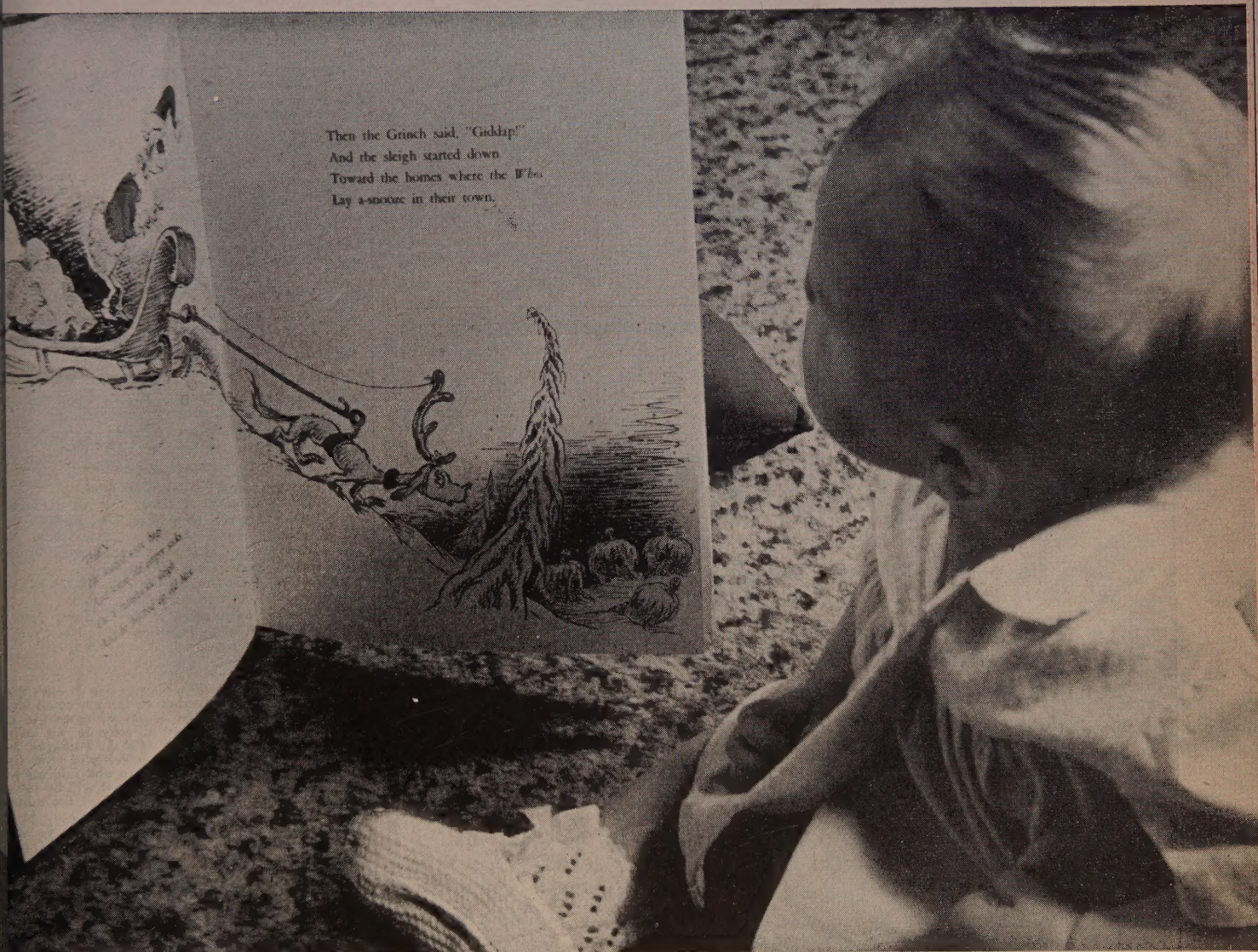


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24. Sunday next before Advent
Annual Share Our Surplus Appeal, Church World Service, to December 1st
27. Meeting, Secretaries of Evangelism, Joint Department of Evangelism, NCC, New York City
28. Thanksgiving Day
30. St. Andrew

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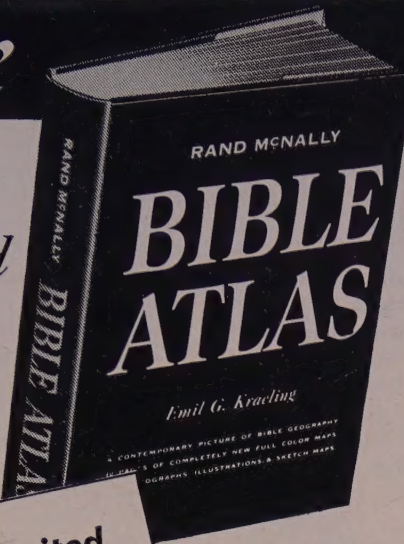
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sorts and conditions

AS RUSSIAN sputniks fill the skies and the U.S. scrambles to get its own sputniks up beside them, the question of rational beings on other planets comes to the fore again. If there are such beings, what do they know about God? And about Christ?

THERE was some discussion of this question a few years back when flying saucers were in the news. Actually, the possibility of life on other planets has been known to the world for generations, but it was a rather academic question until the likelihood of contact between Earthlings and Martians increased.

UNTIL we do meet with, and find a way to converse with, such beings, one person's guess is as good as another's as to their intellectual, spiritual, and moral equipment. C. S. Lewis has done some delightful speculating on the subject in his series of space novels, suggesting, for example, that there may be two kinds of non-human rational beings on Mars. Lewis calls earth the "silent planet" — the only one under the dominion of sin, although the others are not unscarred by the cosmic warfare between God and the fallen angels.

A ROMAN CATHOLIC writer has suggested the possibility of other incarnations in other worlds. Even if there is only one incarnation of God the Son, he argues, there might be another incarnation of the Holy Spirit, citing St. Thomas Aquinas on this point.

A SOMEWHAT uncomfortable thought in this connection is that it seems very likely that the first representatives of earth to communicate with other planets will be Marxian atheists, anxious to convey the message that God is dead. But even if this is true, it will not be the first time that the way has been opened for the Gospel by those who did not believe in it. Looking back, we can see that the successive empires of the Egyptians, the Assyrians, the Babylonians, the Persians, the Greeks, and the Romans ploughed and harrowed the ground upon which the apostles scattered the seed of the Word.

IN MORE RECENT times, the story has usually been the same. Christianity followed, rather than led, the movements of exploration and conquest that have unified the terrestrial globe. We can't even be too sure that the first U. S. citizen to land on Mars or Venus would be able to give a good

account of God's dealings with man for that matter. He might be an American-style atheist or agnostic, or perhaps a plain, untutored Christian.

WHILE it is true that we must not prejudice the religious situation of other planets until we encounter them, there are some pretty strong Scriptural statements of the relationship of Christ to the universe that seem to me to indicate that we should not expect to find other incarnations, other unions of the Creator with a created being. In Philippians 2:9-11, St. Paul says, "Wherefore God also hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

THE MAN JESUS is the Lord of the whole universe. Every knee shall bow to Him, every tongue shall confess Him. Similarly, the Epistle to the



Hebrews declares, "But this man, after He had made one sacrifice for sins forever, sat down at the right hand of God." I Peter declares that "angels and authorities and powers" are "subject to Him."

THE DRAMA of redemption that took place in an out-of-the-way corner on earth was not made known to this continent for more than a thousand years. The second thousand years may be past before it is known to Mars, and another thousand or more may elapse before it is carried to a world that derives its light and heat from Proxima Centauri, the nearest star whose light takes four years to reach the earth. But always and everywhere it is the same drama with the same *dramatis personae*, and the same incredible proclamation that a human being — a Jew — a villager of Nazareth — is now enthroned at the right hand of God the Father.

WHETHER the inhabitants of other worlds be sinless or sinful, we have something unique to report to them about God — something they did not know before, unless God has told them about it in ways beyond our ken.

PETER DAY



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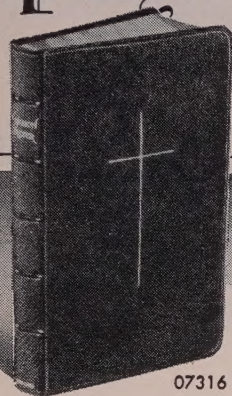
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Worship

Deuteronomy 16:16f; II Chronicles 29:20-30; Psalm 95; Mark 11:15-18; John 4:20-24; I Timothy 2:1-8; Revelation 5:8-14

We have observed that, throughout the Bible, religion is not primarily individual but corporate. One cannot be a religious man, in the biblical sense of the term, unless he is a member of the divinely established community — the Old Israel of the Mosaic Covenant, the New Israel of the Gospel. The idea of corporateness is even more strongly developed in the New Testament than in the Old because of the doctrine that life in the community is actually "life in Christ," since the Church is Christ's Body.

One of the first things to be noticed about the community of believers is that it is a worshiping community. From the earliest times it had been recognized that it is a fundamental obligation for all the members to assemble together on regular occasions to offer their common worship to God. The law of Israel specified three such occasions during the year, as we see from our first selection, Deut. 16:16f. In the developed theology of Israel it was believed that proper worship could be offered only in Jerusalem, so more frequent assemblies of the whole worshiping nation could hardly be required.

Nevertheless, worship was offered daily in the temple on behalf of the community, and devout persons came as often as they could. On great occasions there would be special services, such as that described in II Chron. 29:20-30. The Books of Chronicles are especially valuable for the insight they give into the liturgical life of ancient Israel. The essence of Israel's worship, as one can see from this passage, was sacrifice and praise — offering to God the best gifts they had (vss. 21-24) and praising Him with joyful hearts (25-28).

Psalm 95 is the greatest of the Old Testament calls to worship and for that reason has always been a part of the Church's morning service. The psalm does not mention sacrifice, the priest's activity in worship, but concentrates rather on the attitude of the worshipers. The first part of the psalm summons them to *adoration* of God (for what He is) and to *thanksgiving* (for what He has done). The sec-

ond part, beginning with the challenging cry "Today!," suddenly strikes the new note of *penitence* and the need for being awake to God's moral demands, which is the most distinctive emphasis in biblical as opposed to pagan, worship.

Our Lord took very seriously the obligation of worship which was incumbent upon Him as a member of the Old Israel. On the sabbath He was accustomed to attend the synagogue, where Jews of His day met for the study of the Law. (Luke 4:16). And His last journey to Jerusalem was made so as to observe the Passover in accordance with the law of Deut. 16:16f. There He was so indignant at the profanation of the place of worship that He forcibly drove out those who were abusing it (Mark 11:15-18). Though He knew the days of the temple were almost over (Mark 13:1f), He had only contempt for those who would profane it. The conditions of worship in the New Israel would be very different from those in the Old, but Christ Himself continued to feel the deepest respect for the worship of His people.

One of the most significant changes made by the Gospel was the abrogation of the command to worship God only in a single place. It was this which made possible the weekly worship enjoined on Christians. Like so many other commands of the Covenant of Law, the limitation of worship — in the fullest sense — to the temple at Jerusalem had its definite value at a certain stage in the religious development of the people of God, but it would have been a great hindrance to the spread of the Church under the New Covenant of Grace, when the Gospel was to be offered to all the nations of the world. John 4:20-24 is the classical passage. Valid worship can now be offered to God anywhere (v. 21). The passage does not mean, as many suppose, that formal, corporate worship is no longer necessary — that worship is to be "spiritual" in the sense of non-material or non-external. What it means is that the worship of the New Israel will be blessed by the actual presence of God's Holy Spirit ("in spirit") and will therefore be more real and satisfying ("in truth").

There are numerous brief passages in the New Testament which give us pictures of the early Church at worship. Some of these we have already noted and to others we shall return in a different connection. I Tim. 2:1-8 is interesting because of its



ention of *prayer and intercession* as another essential ingredient of worship, prayer not only for the Church and its members but for all men everywhere. The things who are mentioned in v. 1 are of course the heathen rulers of the Roman Empire. It is interesting in v. 8 to notice the mention of the physical attitude of prayer practised in the early Church — standing with upraised hands. There are still many Eastern Christians who pray in this fashion.

Finally, in Rev. 5:8-14 we have a picture of the ideal worship of the Church in heaven as an early Christian poet and seer imagined it. The formality and splendor of the worship are specially striking. While the worship of the New Testament Church was probably very simple and austere, the later Church tended more and more to copy the pattern of the heavenly worship even in matters of external detail, as, for example, in the use of incense (v. 8). But whether the worship in any particular congregation be simple or elaborate, it is still true that whenever the Church meets on earth to worship God it is joining its songs of praise to the unceasing worship of heaven in which every created thing has its part (13).

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Correction

In the advertisement (the ad offers used books by leading Anglican scholars) in the October 13th LIVING CHURCH you omitted the word *express* between the words *American* and *money*. It should read *American Express Money Order*. If anybody sends me an *American Money Order*, as they are likely to do, it is quite valueless here and has to be returned.

IAN MICHELL

29 Lower Brook Street
Ipswich, England

Establish Scholarships

May I add another comment to the discussion in regard to graduate training for clergy brought about by Mrs. Jane Ruef's article [L. C., June 30th].

I sincerely hope that one of the fruits of this growing awareness of the need for graduate study will not be an effort on the part of our seminaries to establish graduate departments. Even if money and leadership were available it would still be unwise, in my opinion. Graduate study is best carried on within the framework of a great university where all areas of scholarship are represented, and where high standards can be maintained. Christian scholarship should not be separated from the scholarship of the secular world, since it is to this world that it must speak. There are four theological

Continued on page 31

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Many Voices . . .

Bishops and Clergy in Georgia, Texas Speak on "Goliath" of Discrimination

In the various crises over school integration which have torn the South since the Supreme Court ruling on segregation, it has often been said that the "moderates," truly in the majority, do not speak out and make their influence felt on such racial issues. Increasingly, however, voices are coming from this "silent segment" of the South, sometimes speaking simply from a humanitarian viewpoint, but often making strong witness to the faith and teaching of Christianity.

Illustrative of these voices are three recent happenings in the "deep South." Bishop Stuart of Georgia recently has delivered addresses to several groups in his diocese, speaking of the "Goliath" race situation and the seemingly inadequate weapons possessed by the Church to combat the problem. In Atlanta, Ga., the *Atlanta Journal-Constitution* ran a front page story on a manifesto of beliefs on racial problems signed by 80 White ministers of that city, while religious leaders in Houston, Texas, have joined in a plea for peaceful acceptance of integration of schools there.

"Racial antagonisms and tensions are forms of selfishness or sin," affirmed Bishop Stuart in his talks to various groups. The weapons of the Church, which, "used with faith and courageous skill," will "prove far more effective" than the dubious would believe possible, were outlined and discussed by the bishop. These weapons are the teaching of the fatherhood of God, of man's essential unity, the "Church's task by the power of God to lead men to repentance and redemption," the fellowship of the Church, and the grace of God empowering men through prayer and sacraments to live as brethren.

Bishop Claiborne, Bishop of Atlanta, and 14 Episcopal clergy joined the signers of the Atlanta "manifesto," said by the *Atlanta Journal-Constitution* to be the first such declaration of beliefs on racial problems to come out of the Deep South.

The statement, which called for obedience to law, preservation of public

schools, protection of free speech, and maintenance of communications between White and Negro leaders, stated that hatred and scorn for those of another race or position can never be justified, and called upon the power of prayer as the only way in which difficulties can be solved. Commenting that "men who occupy places of responsibility in the churches should not be silent concerning their convictions," the ministers said they were representing only themselves in the statement, but felt that their words echoed the sentiments of "a multitude of our fellow citizens."

Facing the oft-raised bugaboo of intermarriage, the ministers asserted that the idea that to give Negroes the full privileges of first class citizenship and such "necessary contacts as might follow would inevitably result in intermarriage is to cast as serious and unjustified an aspersion upon the White race as upon the Negro race."

Episcopalian clergy who signed the statement were in addition to Bishop Claiborne, the Rev. A. L. Burgreen, the Rev. S. T. Cobb, the Rev. E. D. Colhoun, the Rev. A. M. Ford, the Rev. Alfred Hardman, the Rev. W. R. Mill, the Rev. Roy Pettway, the Rev. F. M. Ross, the Rev. Hugh Saussy, Jr., the Rev. W. W. Sneed, the Rev. C. H. Tisdale, the Rev. C. L. Widney, the Rev. J. L. Womack, and the Rev. M. L. Wood.

Forefall Violence

Having watched events in Little Rock and elsewhere, religious leaders in Houston, Texas, are acting in an attempt to forestall violence when integration takes place in their city. "Unfortunate and tragic events which have transpired elsewhere recently must not happen here," was the conviction of 163 clergymen of Catholic, Protestant, and Jewish bodies, who joined in a plea for peace when school integration begins in Houston, according to Religious News Service.

A federal district judge ordered Hous-

ton's public schools to become integrated, but he set no deadline.

The clergy statement was drawn up by ten Protestant, Episcopal, Roman Catholic and Jewish religious leaders, one of whom was Bishop Hines of the diocese of Texas.

"It is the duty of every God-fearing citizen to encourage respect for our courts and obedience to all decisions," said the statement. "We believe that for an individual or group to defy decisions with which he or they are not in agreement is to encourage other dangerous elements in our society to follow the same destructive procedure for their own ends. This can only lead to anarchy in which the rights of none are respected."

Parishes in Connecticut Plan for Self-Analyses

What are the basic functions of a parish? In Connecticut, parishes will be rating themselves on five such functions: Christian Devotion, Christian Fellowship, Christian Education, Christian Evangelism, and Christian Stewardship.

During Advent, all parishes and missions in the diocese of Connecticut have been asked by Bishop Gray to study the needs of their congregations, the opportunities they have, and the areas in which revision of activities is indicated or new undertakings should be initiated. In Epiphany, the bishop asks that each parish create a visiting committee of lay people to call upon all those not now actively engaged in the life and work of the church, and in Lent, he looks toward a School of Prayer to be held in many parishes.

These undertakings are all a part of the second phase of Connecticut's Crusade for Christ, and Bishop Gray, traveling the state and speaking at five Bishop's Dinners held in various parts of his diocese during late October, expressed concern that the happy results of the first part of the Crusade be followed by a real effort "to see that our church is set up to take care of the many new persons brought into the life of the church as well as our present membership."

Clergy, senior wardens, woman's auxiliary presidents, and other lay leaders were invited to attend one of the dinners.

Anglican Archbishop Dies; Served Canada's Northland

"The good medicine man who comes once a year" will come no more. The man to whom the Churchpeople of his diocese — the trappers, Indians, prospectors and construction men who opened up Canada's Northland — gave this name, the Most Rev. Robert John Renison, retired Archbishop and Metropolitan of the Province of Ontario, died in Toronto on October 6th. His age was 82.

Archbishop Renison spent 50 years among the 105,000 scattered residents of his diocese. Born in Ireland, he came to Canada in 1883 with his father, an Anglican missionary in northern Ontario. He was ordained in 1899, and was 21 when he took his first charge as a missionary among the Ojibways and Crees inhabiting the areas around Hudson and James Bay. He spent 14 years there, in summer paddling almost every river in that rugged region, and in winter covering the distances in snowshoes.

In 1912, Archbishop Renison became rector of the Church of the Ascension in Hamilton, where he remained for the next 15 years, except for a period overseas as chaplain during World War I. According to the *New York Times*, in 1916 he visited the North to recruit a band of Indians to serve as trackers with the armed forces. However, after a march of 10 miles to Camp Borden, Ontario, all were rejected because of flat feet.

Becoming rector of Christ Church, Vancouver, in 1927, he was made dean of New Westminster in 1929 and Bishop of Athabaska two years later. He moved to Toronto in 1932, taking over the parish of St. Paul's, where he stayed for 11 years. He was elected Bishop of Moosonee in 1943 and returned to his first love, the Indians. Then in 1952 he was elected Metropolitan of Ontario.

Surviving are his wife and two sons.

Moscow, Yugoslav Churches Join in Coöperation Pact

Patriarch Alexei of the Russian Orthodox Church and Patriarch Vikentije of the Serbian Orthodox Church have signed a declaration of "brotherly coöperation" between the two Churches.

The declaration pledged that the Russian and Serbian Churches "unified in the past and the present by links of Christian love, will continue in the future the great task of preserving peace and preaching love among peoples, thus fulfilling their mission."

It welcomed the "efforts of the Yugoslav and Soviet governments to support and develop good international relations through the only correct way — peaceful coöperation and the creation of a happier and better life for their peoples."

[RNS]

NEWS BRIEFS

BINGO: New York voters approved by an 8-to-5 margin a constitutional amendment legalizing cash bingo for non-profit groups on a local option basis. Pro-bingo were veterans' organizations, volunteer fire departments and many Roman Catholics (though the RC authorities took no official stand). Anti-bingo were Bishop Donegan of New York, and the state Council of Churches. Said the bishop, "We will not sanction the use of any gambling devices in our parishes."

UP IS DOWN: Clergy salaries have almost doubled since depression lows. But, says the Church Pension Fund's *Protection Points*, clergy real earnings are far below the level of the 1930's. See the chart below.

NOT EVEN OPPOSITION: A group of clergy and laity were discussing Prayer Book revision recently, and everybody had changes to suggest. The bishop who sat at the head of the table smiled and said, "The main thing I notice as I go around the Church is a profound lack of interest in Prayer Book revision." The comment brought to mind the proposed Eucharistic liturgy published a few years ago, discussed, tried out experimentally. What has happened to it? There is an almost complete absence of argument about it either pro or con. It certainly hasn't been killed by opposition, but it seems to have gone into apathetic coma.

WON'T YOU RECONSIDER, FATHER? Most alarming intelligence to come to our office in recent weeks is a headline in the *Rhode Island Churchman*: "FR. HIGINBOTHAM LEAVES SAVIOUR."

ESCAPE FROM ESCAPE: TV often represents an escape from reality into a fanciful world of gush and gore. But Novem-

ber 13th and 14th Bishop Wright of East Carolina was scheduled to use TV to hit the hard facts of Christian giving in preparation for Every Member Canvass. No gush, no gore, but a refreshing escape into reality.

Mature Students for Priesthood Are Offered Scholarship Aid

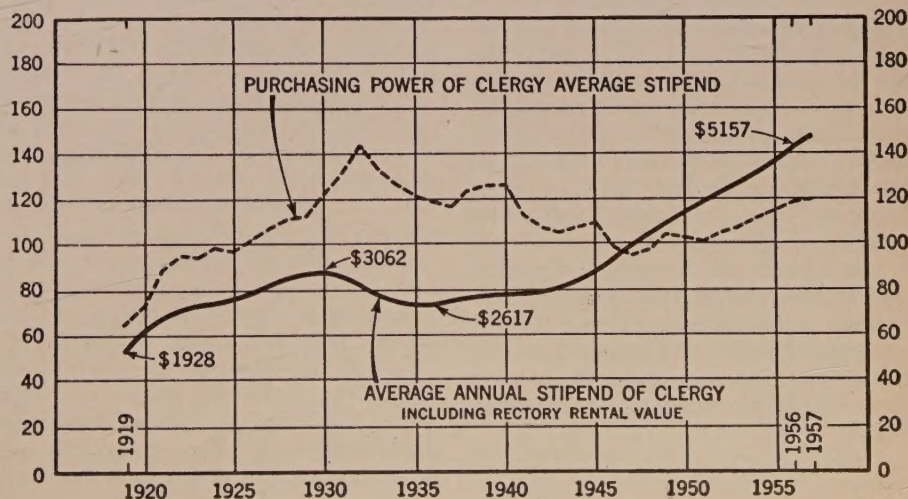
Recognizing the financial problem encountered by mature men who, after having had experience in the business or professional field, decide to enter the ministry of the Church, the Board of Directors of the now closed DuBose Memorial Training School have decided to use the assets of the institution for an endowment fund to provide scholarships for such men preparing for the priesthood.

Applicants for scholarship must be 32 years of age or older, must have been accepted as postulants, must be recommended by their bishop and three other persons, and must have achieved success in their former work.

DuBose School was organized in Montecagle, Tenn. about 1920 for the purpose of assisting mature men who were preparing for the priesthood. It was in operation for about 20 years, and had about 150 students during that time. Because of the small number of students and other conditions during World War II, the school was closed.

Since other seminaries of the Church are now taking mature men, and because of the difficulties involved in reopening the school, the board of directors decided to sell the property to the diocese of Tennessee and use the income from investments as scholarships for qualified mature men. This is in keeping with the original purpose of the school.

A committee has been appointed to receive applications and make grants. Scholarships presently are limited to \$500 per academic year. Application forms may be had by writing the Rev. J. Leon Malone, 206 E. Clark Blvd., Murfreesboro, Tenn.



Eventful 10 Years of CSI Seen As Exciting Adventure of Faith

By the Rt. Rev. H. SUMITRA
Moderator, Church of South India*

Ten years is not a long period in the life of a Church. Yet for the Church of South India the 10 years from its inauguration in September, 1947, have been very critical and eventful. Although the bishops, presbyters, and members of this Church rejoiced in the Lord, there were some in other Churches who had doubts and fears in their minds and who thought of this venture as a dangerous experiment.

The past 10 years, we believe, have dispelled those fears and doubts and have revealed the hand of God in this adventure of faith. Individual visitors and commissions appointed by Churches have been in our midst and have been convinced that God has been working among us. The Church of England and the Protestant Episcopal Church in America have testified to our orthodoxy and to the validity of our orders. With these Churches we enjoy limited communion while with all the other parent Churches we enjoy full fellowship and communion.

Our presbyters, non-Indian as well as Indian, who formerly were Anglican or Presbyterian or Congregational ministers, serve the Church, enjoying equal status. Our Constitution is taken as a model in union negotiations in North India, Ceylon, and Nigeria. In ecumenical gatherings and on other occasions members and ministers of different Churches rejoice to celebrate the Lord's Supper according to the liturgy of the C.S.I. Truly God has blessed this union and has used it in drawing members of other Churches closer together. For all these blessings, the C.S.I., on this the 10th anniversary of its inauguration, offers humble and sincere praise and thanksgiving to the Giver of all good gifts and to the Lord of the Church.

Not Attached to a Foreign Church

Within the Church we have enjoyed the freedom which is the gift of the Spirit. We have taken pride in declaring that we are no longer attached to a foreign Church but are members of the Church of South India. In diocesan Council and Synod meetings we have been taught to forget our former differences and to act unitedly in arranging the life and work of our Church. In association with the representatives of the Lutheran churches in India our members have sought to be led by the Spirit into all the truth. Our liturgy committee is engaged in work which will be of utmost value in promot-

ing the unity and growth of the Church. We are also blessed with respect to our bishops and other leaders. Within this short period of 10 years Bishops Gurushanta, Mutyalu, and Selwyn have passed on to their reward in heaven. Bishop Smith resigned and returned to his home country. Bishop Hollis has chosen to teach in the Bangalore Theological College. Bishop Jacob has just retired, owing to illness, after 50 years of faithful service in India and other countries. God has raised up others to fill these responsible positions. The Church needs devoted servants of all grades. The C.S.I. has yet to produce an abundance of gifted spiritual leaders who will serve in the spirit of the Head of the Church.

The story of the 10 years contains shades as well as lights. Love of prestige, power, and property has created most unpleasant situations. Some disputes have been taken to Civil Courts for settlement. In one diocese the working of the diocesan constitution was severely hindered. Unwillingness to forego vested interests in the interest of the whole Church has resulted in divisions and rivalries. Some who were appointed to responsible positions have betrayed the trust placed in them. These are reminders that we are in this world, wherein our 'adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.' It is only as we place everything at the feet of Christ and acknowledge His Lordship that we can expect to receive His blessing.

Local Congregations

The strength of this episcopal Church is based on the service rendered by its ordinary members. The life of the local congregation is held to be vital to the life of the whole Church. It is in their congregations that the faithful have to manifest their unity and loyalty to Christ. By their worship and witness they have to bring their neighbors to Christ.

The place of women in the life and witness of the Church is fully recognized. Women's Fellowships and the Order for Women are growing in usefulness. Laymen are called upon to take their full share in the evangelistic task of the Church. During and since the last Synod meeting selected young people are invited to attend meetings of the synod and diocesan councils to watch, to learn, and to train for service of the Church.

The C.S.I. can claim that it has experienced in a wonderful measure the blessing of the fellowship of the Holy Spirit. For this reason it is anxious to unite with other Churches in South India. It is pre-

pared, if necessary, to accept, along with other Churches, an entirely new organization which is more in accord with the mind of Christ. We hope and pray that during the coming years God will lead us into a larger union, a fuller understanding of His truth and a more blessed fellowship with all His saints in South India.

15 Episcopal Students Given Rockefeller Grants

More than 10% of the fellowships awarded by the Rockefeller Brothers Theological Fellowship Program since inception in 1954 have been given to Episcopalians, according to Walter Wagoner, executive director of the program.

Of the first 140 Fellows the program has selected, 15 have been Episcopalians. Included in this total are two 1957 college graduates who are members of the current class of Fellows: Jon Christian Franck, Burlington, Vt., a graduate of Harvard University, studying at Union Theological Seminary, N. Y., and Judd Huntley Blain, of Grand Forks, N. D., also a Harvard graduate, studying at Virginia Theological Seminary, Alexandria.

Administered by the American Association of Theological Schools Funds, Inc., the Rockefeller Brothers Theological Fellowship Program is designed to enable exceptional young men and women to devote one year to theological study that they can "explore the possibility of entering the vocation of the ordained Protestant ministry." Nominations for fellowships are received from universities and college professors or administrators, clergymen, or other qualified persons.

Diocese of Georgia Receives Gift of Large Tract of Land

The diocese of Georgia has received a gift deed to 135 acres of land on which to erect buildings and other facilities for Camp Reese, a diocesan conference center. The Brunswick, Ga., Pulp and Paper Co. made the gift on October 18th.

On the new site the diocese will resume operation of its camp, one of the oldest of the diocesan conference programs. Thirty years ago property was acquired on St. Simons Island near Brunswick where commodious buildings were erected, primarily for a camping program for young people. The area has become more and more popular through the years, and is now thickly populated with year-round residents. Meanwhile, buildings of Camp Reese deteriorated, and there was no room to expand the grounds. Three years ago the decision was reached to search for a more desirable site and to sell the old property.

The new site is about 20 miles south of Brunswick, on wooded land near the salt marshes, and on a big creek.

*Reprinted from September, 1957, *South India Churchman*.

through Church World Service We Share With the Suffering

With nearly a million Arab refugees in the Middle East, with six million refugees still needing care in Europe, and a raging torrent of more than 100,000 men, women and children fleeing each year from Communist China into fearfully polluted Hong Kong, a 1958 program calling for expanded aid to these tortured peoples has been projected by Church World Service at their New York meeting late October.

Dr. R. Norris Wilson, executive director of Church World Service, the National Council of Churches' international relief agency, presented a review of a world of need in which Hong Kong and the Middle East were highlighted.

In Hong Kong tens of thousands live in tarpaper huts on the sidewalks, along the center of the road drains, on rooftops, crowded tenements and in cave-like holes on the hills the report said. Church World Service will help provide or maintain new housing units, an industrial youth hostel for men, a women's hostel, and rural resettlement projects to put families back on the land, as well as milk stations and day care for children, and college students' work projects.

A consultation on the pressing Hong Kong situation will be held by leaders of cooperating Churches on December 13th in New York, to lay plans for putting the Hong Kong urgencies before the American public.

Other projects of Church World Service will center in Kenya, West Java, Jordan, Taiwan, Korea, the Gaza strip, Lebanon, Syria, and Egypt, as well as in Okinawa, Indonesia, and in Europe and South America. Solid support by the American Churches is also needed for the feeding program and rehabilitation projects in food-torn Japan, and for aid to East and West Pakistan. In West Pakistan a recent CWS project near Lahore has restored to till use land that had been waterlogged and salinized for years.

Consents Received for Bishops Richards, Ogilby

The Presiding Bishop has informed the Rt. Rev. David Emrys Richards and the Rt. Rev. Lyman C. Ogilby that the consents have been received for their elections as, respectively, Bishop of Central America and Bishop of the Philippines.

As of October 30, 1957, Bishop Richards' status in the House of Bishops has been changed from Suffragan Bishop of the Diocese of Albany to the Bishop of Central America.

Bishop Ogilby's status was changed on the same date from Suffragan Bishop of the Missionary District of the Philippines to the Bishop of the Philippines.

New Archbishop Enthroned In Cape Town

In a land where a new law will allow the government to enforce racial segregation of church congregations, men and women of all races sang a hymn as, in solemn procession, the new Archbishop of Cape Town, the Rt. Rev. Joost de Blank, was conducted to the altar of St. George's Cathedral in Cape Town, South Africa. The occasion was his enthronement, as archbishop, which took place on October 25th.

Recently arrived from England, the former Suffragan Bishop of Stepney, Eng-



Archbishop de Blank kneels in the Cape Town cathedral facing Dean Savage during the enthronement.

land, promised at the altar to maintain and defend the rights, privileges, and liberties of the diocese and to rule it with truth, justice, and charity. He comes into an area where every Christian Church in the nation except the Dutch Reformed Church has joined in a declaration of resistance to the government's apartheid ruling [L. C., July 21st]. Born in the Netherlands, but educated in England, Archbishop de Blank will work among people who are highly aware of racial and national origin. Reports of Cape Town newspapers made this sensitivity clear, as they dwelt on the new archbishop's Dutch background, lack of Dutch accent, and Dutch "mannerisms" while seeming highly pleased that he gave part of his sermon at the enthronement in the Afrikaans language.

No Easy Solution

In his sermon, Archbishop de Blank gave his hearers an idea of the bases from which he will operate in his work in Cape Town. "I have no facile solution for the complex problems with which this country is beset. I have been here too short a time to be in a position to outline any detailed policy. But, like all Christians, I have a touchstone . . . as for individuals, so for communities and so

for nations — and that touchstone is LOVE. . . . Love is a self-forgetting concern for the other person expressing itself in active goodwill. . . . This is our Christian calling, brethren, to put God's love into action at any cost. . . . Put that love into action—at every level, with everybody, however difficult. And difficult it will certainly be.

" . . . And in this, let me add two solemn warnings. First, we must beware of an attitude that betokens any sense of condescension or patronage. . . . Patronage implies superiority. Love asserts equality. Not equality of achievement but of value, of value to Almighty God. . . . Secondly, if we are to live in love we must abide by the command to love our enemies and not only their victims. Without this active love towards those who are opposed to us, even to those who are to us misguided in their treatment of those weaker than themselves, we are failing in our basic obedience to God. . . . Every parish church must be a demonstrative unit of the Kingdom of God where all are one in Christ Jesus. Think of your discipleship, if you will, in terms of those whom you encounter daily, in terms of flesh and blood."

At the reception held at City Hall the evening of his enthronement, the *Cape Argus* newspaper quoted the archbishop as saying "I can tell you now, that the archbishop is colour-blind."

At the reception, Archbishop de Blank announced that after nearly 60 years in the ministry, the Coadjutor Bishop of Cape Town, the Rt. Rev. S. W. Lavis, will retire from his official duties at the end of the year. Archbishop de Blank paid deep tribute to Bishop Lavis, describing him as one of the best-loved and most honored of Churchmen. The silver-haired bishop, who is nearly 85, was given a great ovation.

Bishop Brown Asks Prayers At Southwest Provincial Synod

A plea for the Church's continuing prayers for those embroiled in the Little Rock situation was made by Bishop Brown of Arkansas, speaking to the Synod of the Province of the Southwest during the synod's banquet on October 17th. The meeting was held at Grace Church, Hutchinson, Kan.

The Rt. Rev. M. E. Coleman, Bishop of Qu'Appelle, Canada, who was scheduled to preach the opening sermon, became ill in Kansas City and was unable to address the meeting.

Bishop Welles of West Missouri was re-elected president of the province, and Bishop Powell of Oklahoma was re-elected vice-president. Bishop Hines of Texas was named the province's representative to National Council.

The synod appointed a special committee, which will work on a revision of the constitution and canons of the province.

EDITORIALS

Organized Religion

How many different organizations are there in your parish? A fairly typical suburban church recently listed all its activity groups on a blackboard. The sight was a formidable one indeed — choir, acolytes' guild, ushers, Woman's Auxiliary, altar guild, Brotherhood of St. Andrew, half a dozen guilds named after saints; and these were just the beginning of the list. In many a parish today religion is organized to the hilt. It may even be over-organized.

Each organization has its quota of activities, some of them directly connected with the life and worship of the Church, some of them not. Bridge parties, salad suppers, pancake suppers, box suppers, bazaars, rummage sales, fashion shows, square dances, and assorted social get-togethers take their place alongside groups for prayer, study, and service. In many a community, the local church is the prime place for the newcomer to banish loneliness, win friends, and achieve recognition. As the great American middle class has developed the habit of moving from place to place about the country in pursuit of better jobs (or at the command of great corporations), the churches have swiftly and efficiently undertaken the task of making the newcomer welcome and helping him to become rooted in his new setting.

In the suburbs of today, a church that does not conduct such a program might find itself in danger of losing out. The turnover in the parish list is so rapid that a steady stream of new members must be attracted to replace the large number who are transferred out of the community each year. We are told that one American in five changes his residence annually; that half the members of the average parish have been added to the rolls within the past 10 years; that about half the membership of the average local church was brought up in some other denomination.

Tolstoi in *War and Peace* asserts that it was not the Russian Army that destroyed Napoleon's Army. The pace of its own retreat scattered that vast force, decimated its ranks, and left it a tattered remnant. Indeed, the pursuing Russian Army almost suffered the same fate because of the speed of its advance. In a somewhat similar context the churches of today are, in a sense, forces of social repair, helping year after year to rebuild communities that are being torn apart by the pace of arrivals and departures.

But somehow, in the course of all this bustle, religion has to be taught and learned, God has to be encountered in His awful majesty as well as in His infinite mercy, and a community that is not of this world has to be built. The same Jesus who "went about doing good" climaxed His ministry when, alone and friendless, He hung upon the Cross. The Church is acting in accordance with its mission when it "goes about doing good" in the community — as long as its primary task is to bear witness to a crucified Lord and bring men to take up their own cross and follow Him.

Does the Church sometimes appear to be a little over-eager in its friendly fellowship, over-anxious to be accepted as the nicest church in town, over-zealous to have its activities the most largely attended in the whole community? Well — churches have quite a bit in common with hospitals. They are places where skilled therapy is applied to spiritual ills, as a hospital is a place where therapy is applied to physical ills. A hospital with a far-flung activity program comparable to that of a parish church would arouse suspicion that perhaps it needed to commend itself to the community through something other than its therapeutic services.

Is the Church useful? Is the hospital useful? Of what does the usefulness of each consist?

The real question is: "Whom is the church trying to reach? And why is it trying to reach him?" Is the parish church going after people who will help the church? Or is it going after people whom the church can help? Is the parish church spending itself in service to mankind, as Christ spent Himself? Or is it merely seeking its own growth and comfort? Here, like the hospital, the Church proves its usefulness not by the amount of health but by the amount of sickness among those who enter its doors.

Sometimes those of us who are appalled by the busyness of the local church may be reacting on a lower level than we would wish to admit. There are two kinds of people — those who like a lot of social life and those who don't. Each kind of person may have his own kind of religious depth and sincerity. Each may have his own kind of religious shallowness and self-service. The person who is repelled by shallowness in the parish activities should be one who approaches his fellowman on a deeper level in man-to-man relationships at the office, over the back fence, or on a fishing trip, not one whose religion is a solitary matter between himself and his God.

In the midst of all the organizations and activities of the Church, there is one organization that seems to suffer severe competition from all the rest — and that organization is the family itself. Frequently the Church invites the men to go in one direction, the women in another, and the children in a third, hindering instead of helping the family solidarity that ought to be one of its primary concerns. One over-organized layman we know has determined to attend no evening meetings whatever except those for which

the call of duty is clear-cut and inescapable. At home, he may spend the evening watching television or dozing, or reading a book. But at least he is there — his children know what he looks like, and sometimes they talk together or criticize the TV program or join forces on homework. This, too, has something in common with building the kingdom of God.

A generation ago, college debating societies used to argue the question whether organized religion was a good thing or a bad thing. By this term, they meant not the activities of the Church but the Church itself, as opposed to the interior relationship to God which was assumed to be the endowment of every individual. Today, people who believe in religion at all realize that there is no such thing as a Churchless Christianity. Not only does personal religion stem from the age-long witness of the Church, but religion itself is realized to involve relationships between man and man, a community of redemptive living, as well as a solitary flight of "the alone to the Alone."

Yet there is such a thing as "over-organized religion," a spirit of turning the Church into a service club that is useful only in proportion to the extent of its activities. Any parish would do well to scrutinize its activities realistically by the standard of the contribution of each program to the mission of the Church and the life of the Kingdom of God.

Christmas Book Number

The publication on September 30th of the Revised Standard Version Apocrypha — a project undertaken, incidentally, at the request of General Convention* — is a milestone in the history of the English Bible.

It is appropriate, therefore, that we present as one of the feature articles of this Christmas Book Number of *THE LIVING CHURCH* an extended review of the RSV Apocrypha by the Rev. Reginald H. Fuller, Professor of New Testament at Seabury-Western Theological Seminary [see page 17]. Available at the modest price of \$2.50, the RSV Apocrypha would make an ideal present to give to the person seeking a well-rounded knowledge of Holy Scripture.

Christmas is a festival of paramount importance to children, and therefore to parents, uncles, aunts, godparents, and the like. Hence we publish, as another feature of this issue, Alice Kelley's article, "What Makes Joannie Read Religious Books?" [see page 14]. In this survey of recent children's literature in the religious and borderline fields, Mrs. Kelley offers a wide choice for anyone wishing to give a child a religious book for Christmas.

Church calendars are not exactly books — though

some of them do come in book form — but they are an important related article for Churchpeople at this time of year, and the Rev. Francis C. Lightbourn, Literary Editor of *THE LIVING CHURCH*, has tried in his article "A Church Calendar in Every Home" to let our readers know what is available.

In the 40 books reviewed or noted in this Christmas Book Number, 1957, of *THE LIVING CHURCH* will be found presents for a variety of literary tastes.

Give The Living Church

Few gifts are more solidly useful and appreciated than subscriptions to *THE LIVING CHURCH*: The gift subscription you give this Christmas will, throughout the year, bring to your friend or relative a constant flow of news, information, and opinion on the life of the Church.

In 1958, *THE LIVING CHURCH* will be of special value. The Anglican bishops assemble at Lambeth in July to discuss a very wide range of key problems confronting the world-wide Church. In October, at Miami Beach, the General Convention of the Episcopal Church will meet to determine policies and program for the next three years. At that meeting, our next Presiding Bishop will be chosen.

The receiver of your gift subscription will be able to listen in as the bishops and the Church at large discuss these meetings before they happen, while they are in session, and after they close. *THE LIVING CHURCH*'s large and skilled staff of correspondents and editors will present and interpret the issues and actions of Lambeth and General Convention more fully and readably than any other source.

Gift subscriptions cost \$6.50 a year, for all except the first one. And that first one may be your own subscription renewal, which may be sent even if your subscription actually expires at some other time of year.

For Christian giving at Christmas, give *THE LIVING CHURCH*!

Next Week in *The Living Church*

Next week *THE LIVING CHURCH* presents two articles covering central ideas in today's sharpest religious controversies.

Bultmann, the Critics' Critic, deals with the main theses of the German theologian whose "demythologizing" theories have stirred up a storm.

The Empty Tomb is a layman's story of his discovery of the truth of the Resurrection.

*See Bruce M. Metzger, *An Introduction to the Apocrypha* [review on p. 27 of this issue], p. 245.

What Makes Joannie Read

Religious books for children have a new look, and the number of good and attractive ones is growing

Let's face the facts. Some "religious books for children" are enough to make Joannie and Johnny bolt (or toddle) to the nearest television set. Those books offer forbidding vocabulary, trite illustrations, pointlessness, and too many words per page.

However, this sad state of affairs is almost history. Authors and artists have pried away the bonds of old-fashioned writing and design, so that now religious books can compete with books of science, nature, hobbies, and general fiction.

A religious book is not always the first item that pops into the mind when Aunt Mary or Uncle Bill — or Mother and Dad — set out to buy a gift for little Joan or John. Maybe this is because the books still carry the stigma of being something less than fun.

However, religious books for children have a new look, and the number of good and attractive ones is growing. Church is not necessarily dreary and religion does not wear black on Sundays. So why should religious books for children be drab and grim?

Most books are now so designed and written that Joan and John can have fun reading them, if Joan and John get the chance.

Through our own failings or the perfidy of human nature, our two-month-old baby girl may never read a religious book as long as she lives. But it will not be for a dearth of such books.

We allow ourselves the prerogative of new parents — to be a little starry-

eyed. Accordingly, we plan to follow the edicts of the educational psychology books, other parents, and plain common sense in the hope that some day somebody will ask, "What is it that makes Joannie read so much, and read so many religious books?"

We want Joan to read religious books so that religion will be as natural to her as breathing. We want her to read them so that when she grows up she will not be so ignorant of Church, Bible, Christianity, and religion in general as we are reminded we are — now that we have started reading some of those religious books for children. We have found that having such books around the house not only makes sense in relation to Joannie's future, but also knocks some sense into her parents.

Variety of Books

How do we plan to induce Joan to read religious books? Actually we do not plan to "make" her read anything, except perhaps her lessons.

We assume that she has inherited sufficient mental ability to learn how to read in the first place. We also plan to provide her with the necessary training and environment which the educational psychology books glibly say will make her read much. We want her to read many different kinds of books — including the comic variety, if she wishes — with religious books conspicuous by their presence. We shall make sure she knows how to find the books — at home, at the library, in the book store. Seasoned

parents are now permitted a patronizing smile. However, reading is one of the oldest habits of mankind, and we do not intend to bring it to a halt with Joan, not if we have anything to say about it.

When Joan begins to learn by imitating we hope she will not only be to "bake a Rombauer cake like Mommy does" or "take a picture like Daddy" but to "read a Bible book." We do both read books on the Bible — we started last week.

And when she is a little older and admires other adults more than her parents (we hope it will not be for long) we expect she will know a number of admirable adults who do not make self-conscious jokes about going to church, who consider Christianity a responsibility and not a decoration, and who unabashedly read and talk about religion.

Joan will see us reading religious books. She will go to church with us — if we do not succumb to the temptations of Sunday morning golfing, skiing, and mountain climbing. She will find us willing to talk about religion in general and Christianity in particular. She will see us trying to act like Christians, which is something we have never been very successful at, but our experienced parent friends tell us many impossible things become possible when there are progeny in the house.

What does it take to put a book into the "religious" category? Some books are obvious: Bible stories, Church history, collections of prayers, bio-

Religious Books?

By Alice Kelley



Photo by
David Kelley

ographies of saints and saintly people. Others, not so obviously religious, pack a spiritual or moral wallop, especially with the help of some deft comments and careful answering of questions by parents, provided comments and answers are not beyond the youngster's brain power.

On this page is a list of new books for Joans and Johns of various ages.* Most of them are explicitly or implicitly religious and some of them are appetizers for reading in general and

religious reading in particular.

Maybe none of these books will turn Joannie's gaze from Wyatt Earp or the Mousketeers, but who said there was anything wrong with a little television? On the other hand, all of these books are good and attractive. It is conceivable that once Joannie is reading one of them (or having one read to her) the klieg-lighted cowboy or mousketeer may flicker on unheeded.

So while we are facing facts, we can face the one that night is falling on the day of dull religious books for children. And the sun is already up on the day when there are plentiful reasons for giving religious books to your infant or somebody else's or to a Joan or John of any age, one of the reasons being that in 1957 there is a good assortment of books that are fun to choose and fun to read.

Pre-School and Primary

CHRISTMAS MINIATURE. By **Pearl S. Buck.** Illustrated by **Anna Marie Magagna.** John Day Company. Pp. 40. \$2.75. On Christmas eve a little boy saves a family of mice from destruction at the paws of the house cat. With young Sandy "led by the light" of his flashlight to find Mother Mouse cowering in the Christmas crèche, this deft story is just what its title implies. Miss Buck does not recant her Nobel Prize winning realism for children's books. Chiffon-textured illustrations, however, add a dreamy dimension.

I CAN TELL GOD THINGS. By **Robbie Trent.** Illustrated by **Pelagie Doane.** Broadman Press. Pp. 39. \$1.50. One purpose here, says author, "is to lead children to feel that they can tell God anything they wish and that He will understand. . . ." A relevant prayer and Bible passage, plus two-color illustrations, fortify each communication, e.g., "I can tell God about playing in the sand," about "the

*The list is trisected into Pre-School (ages 1-5) and Primary (6-8), Intermediate (9-12), and All Ages. These are not rigid classifications, because of the variety of interests and ability in children of each group. The pre-school and primary are grouped because most of these books may first be read to a child and later by him. Some of the youngest of the intermediate may dip into the previous group. And some teenagers will like some of the intermediate books. There may also be overlapping for purposes of finding information. The books for "all ages" are read-to and then read-by books that a child will probably use from pre-school days on into adulthood.

bird that broke its wing," "about people He wants me to help," about being cross.

TOLD TO PATRICK. By **Rosalie Procter.** New York: Roy Publishers. Printed in Great Britain. Pp. 93. \$2.50. An English mother tells her little boy bedtime stories about the life of Jesus. Father furnishes photographs, which may both interest and perplex American children because of the English locale and clothing. Church-people might like to enrich some of the mother-son chats that follow each story, especially when Mother does not make plain to Patrick how we can give Christmas presents to our Lord.

SAY IT AGAIN. Finger Plays for Church Children. By **Alice McKay Rickert.** Morehouse-Gorham Co. Pp. 31. 50 cents. Opportunities are here for children, with help of adults, to act out with fingers little verses on "God's Day," "David's Sheep," "Stars," etc.



HOW THE GRINCH STOLE CHRISTMAS! By **Dr. Seuss.** Random House. Pp. 52. \$2.50. The pen name of the author is enough to commend this, and the title sufficient to lure any child to discover how the Grinch did his dirty work. Some might say, however, that this book is not at all "religious," while others might say it communicates more religion than many a so-called Bible story for children.

LISTEN TO THE NIGHT. By **Furn Kelling.** Pictures by **Mariel Wilhoit Turner.** Broadman Press. Pp. 31. Board, 60 cents; cloth, \$1. A child who fears the night — or any child — may form cheering new ideas about nighttime, and develop his trust in God as well, with the help of this book.

SPARKLE AND SPIN. By **Ann and Paul Rand.** Harcourt, Brace and Company. Pp. 28. \$2.95. Ann and Paul Rand spin a story about words that does not belie its title: it sparkles — in four colors. The Rands find fun and fascination in words and lead children to do likewise. This book might well whet the appetite of the primary child for new words, which so frequently prevail in religious stories.

JESUS, FRIEND AND HELPER. By **Elizabeth Allstrom.** Pictures by **Iris Beatty Johnson.** Abingdon Press. Pp. 48. Cloth, \$1.50. Eager imaginations of primary readers can go to work here. Children are part of all seven stories or of their colored and black and white illustrations.

STORIES OF LONG AGO. By **Ruth S. Gray.** Warner Press. Pp. 24. 35 cents. Sunny lithographs liven the pages of a dozen thumb-size Bible stories, which are not so

much stories as incidents or abbreviated biographies. Younger children, to whom the book would be read, might best enjoy looking at the pictures while mother or father gives an explanation or answers questions without reading the material verbatim.

LET'S GO TO THE LIBRARY. By **Naomi Buchheimer.** Pictures by **Vee Guthrie.** Putman. Pp. 48. \$1.95. This cleverly designed book explains what a library is, how to use it, and what goes on there.

Intermediate

STORIES FROM THE BIBLE. By **Margherita Fanchiotti.** Illustrated by **Joan Kiddell-Monroe.** Oxford. Pp. 239. \$3. First published in 1955, this excellent piece of writing is worthy of repeated editions. The author is an artist — at using words, at interpreting the Bible, at telling stories, and at communicating with children. Her fast-moving Old Testament chapters, sometimes tender, sometimes fierce, are written to lead up to the coming of Christ. The New Testament chapters provide insights into the life of our Lord that many an adult would value.

THE STORY OF ALBERT SCHWEITZER. By **Anita Daniel.** Illustrated with photographs by **Erica Anderson** and drawings by **W. T. Mars.** Random House: A World Landmark Book. Pp. 175. \$1.95. What made Albert Schweitzer give up a life of ease and go off into the jungle and there become one of the world's great is substantial food for thought for hero-seekers. The author is not only an accomplished writer but has known Dr. Schweitzer for years.

ST. AUGUSTINE AND HIS SEARCH FOR FAITH. By **Milton Lomask.** Illustrated by **Johannes Troyer.** Farrar, Straus and Cudahy: A Vision Book. Pp. 190. \$1.95. This is "Confessions of St. Augustine" for young folks. Although it is written from the Roman Catholic viewpoint, it is full of information and inspiration for children of other Churches, too. How a downright naughty boy grew up to be a saint is also a downright good story.

TWELVE AROUND THE WORLD. By **Mau-reen Daly.** Illustrated by **Frank Kramer.** Dodd, Mead. Pp. 239. \$3.50. Miss Daly obviously enjoyed herself traveling around the world to get true stories of 12 young people in 12 countries, and she manages very nicely to share this enjoyment with her readers in her best best-seller style. She is understanding, perceptive, and knows what young Americans want to know about young Germans, Morrocans, and Icelanders. The Prayer for All Sorts and Conditions of Men will probably make more sense to youngsters who have read this book.

THE TWELVE APOSTLES. Story and pictures by **Katharine Wood.** P. J. Kenedy. Pp. 29. \$2.50. Their traditional symbols help

illustrate these brief biographies of the Apostles. Written in text-book style, the book includes legend as well as fact, but so do most religious stories for children (and who wants to deprive children of legend?) It bears *nihil obstat* and *imprimatur*.

SUDDENLY THE SUN. By **Eleanor Hull.** Friendship Press. Pp. 127. Cloth, \$2.50; paper, \$1.50. Francis Xavier may have brought Christianity to Japan, but Shizuko Higuchi Takahasi also brought it to America when she came as a bride to Oakland, Calif., from Japan in 1901. This biography of this brave lady is an absorbing and timely story, well told by Mrs. Hull.

MARA JOURNEYS HOME. By **Elizabeth F. Witheridge.** Illustrated by **Lucille W. Lower.** Abingdon Press. Pp. 128. Cloth, \$2. Mara journeys home to Jerusalem from exile in Babylon mid adventure piled upon adventure. Best of all for readers of this group, she has a secret. The story will introduce many children to Jewish customs.

All Ages

OUR PRAYERS AND PRAISE. The Order for Daily Morning Prayer and the Order for the Administration of the Lord's Supper or Holy Communion with Simplified Rubrics and Explanatory Notes [prepared by **Massey H. Shepherd, Jr.,** and **Robert N. Rodenmayer**] together with Notes on the Church Year and the Collects to be Used Throughout the Year. Seabury Press. Pp. 108. \$2.55. Reverent, flamboyant drawings and lucid explanatory notes clear the way to a richer understanding of Church services. A perfect gift for a baptism or confirmation — or at any time — this book deserves a place in every Church family's home.



A BOY'S PRAYER BOOK. Compiled by **John Wallace Suter.** Seabury Press. Pp. 92. Boards, \$1.50; paper, 90 cents.

A GIRL'S PRAYER BOOK. Compiled by **Anne W. House.** Seabury Press. Pp. 91. Boards, \$1.50; paper 90 cents. Prayers for all occasions and from a variety of sources are conveniently arranged in each of these two pocket-size books. They obviously are meant to supplement the Book of Common Prayer since only one selection from that book is included and that is in the girls' collection.

HURLBUT'S STORY OF THE BIBLE. By **Jesse Lyman Hurlbut.** John C. Winston Co. Pp. 655. \$3.95. This is a new edition of an old favorite with dozens of additional pictures — many in four colors.

The RSV Apocrypha

How good a translation is it?

How useful will it be to students?

How suitable for reading in church?

By the Rev. Reginald H. Fuller

Professor of New Testament

Seabury-Western Theological Seminary, Evanston, Ill.



Ever since the time of St. Jerome (a. 346-420), the term "Apocrypha" has been used to designate those 14 books which are not found in the Hebrew Old Testament, but which (with the exception of II Esdras) are to be found in the Greek version of the Old Testament (the "Septuagint"). Until the Reformation there was never much controversy about these books: they were read in Church services and quoted as Scripture. But at the Reformation there was a parting of the ways. The Reformers, appealing to Jerome, reverted to the canon of the Hebrew Old Testament, while the Council of Trent included the apocrypha in its canon.* Luther and the Anglican Reformers, however, adopted a middle way. Luther maintained that the Apocrypha was not a part of Holy Scripture, but was nevertheless "good and profitable to read." With greater precision, the Thirty-

Nine Articles stated that "the other Books [viz., the Apocrypha] . . . the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine." For that, in the 16th century, was what was involved in canonicity: canonical writings contained the revealed word of God by which the Church's doctrines were to be "proved" or tested.

However, it was only Anglicanism which put its mediating position into practice. Ever since the first lectionary of 1549, readings from the Apocrypha have been used at Morning and Evening Prayer. But they were admitted only very sparingly from the third Prayer Book (1559) down to the revisions of the present century, in which selections from the Apocrypha are now admitted into the Sunday series, as well as readings from parts of certain apocryphal books in course on weekdays.

Is this a change of mind, or a fuller implementation of Article VI? One suspects it is really the former. With

the abandonment of the notion that Scripture contained a series of revealed propositions by which Church doctrine was to be tested, the view arose that Scripture was to be read for its value as "edification." Parts of the Apocrypha seemed much more edifying than parts of the Old and even of the New Testament.

The Main Bridge

However, the revival of biblical theology in the past decades is producing a new conception of what is involved by the canon of Scripture. Scripture is seen now to be not a repository of revealed doctrines, nor yet as edifying devotional literature, but rather as authoritative witness to, and interpretation of, the mighty acts of God in history. This opens up the view that the canon has fringes and rough edges.

Some of the books in the canon stand closer to the mighty acts of God in history than others; the books of the Apocrypha are in general more remote from these mighty acts, though

*Except for III and IV Esdras (our I and II Esdras) and the Prayer of Manasses, which the Roman Church regards as deuterocanonical, placing them in an appendix after the New Testament books.

there are parts of apocryphal writings which come closer to them. Thus the seemingly illogical position of Anglicanism, which (unlike the Reformed tradition) refused to draw too sharp a distinction between the Apocrypha and the canon, and yet (unlike the Romanist, and, in different ways, the liberal positions) refused equally to blur the distinction, is now seen to be vindicated.

The New Testament scholar, whatever his denominational allegiance, must be concerned with the Apocrypha. For it provides the most important bridge between the Old Testament and the New, covering as it does the crucial period from 200 B.C. to 100 A.D. I Maccabees, for instance, is our main source for the history of the Jews in the second century B.C. Other writings indicate the development of Jewish beliefs during these three centuries: their belief in angels, evil spirits, in the miraculous; their legalism, their doctrine of sin and repentance, of almsgiving, fasting and prayer, their individualism — all of which fills in the background of



the New Testament in general, and of the Gospels in particular. The discovery of the Qumran scrolls, so far from diminishing, has actually enhanced the importance of the Apocrypha in this respect.

It is therefore the theological student of any denomination, whose Greek hardly enables him to read the original text with rapidity and ease, who will welcome the publication of the Revised Standard Version of the Apocrypha.† Here he will find a reliable, intelligible, and readable translation, based on the best manuscript evidence now available.

Thus, for instance, considerable sections of the important book, the Wisdom of Sirach (Ecclesiasticus) have

now turned up, and make it possible to correct the Greek text from time to time. Again, a lengthy passage (7:[36]-[105]) has now been added after II Esdras 7:35. Latin names of Old Testament characters appear in their more familiar Hebraic form. The additions to the Book of Esther are now printed in the order of the Greek version but with the chapter and verse designations of the King James Version, so that it is possible to see at a glance where they fit into the canonical Esther, and to appreciate that this extra material is no more than an embellishment of the original, shorter version. It is a further advantage to have all poetical passages printed as such, including not only the poetical books themselves, like Wisdom and Ecclesiasticus, but also snatches of psalmody in prose works such as I Maccabees. The new version will undoubtedly be of great use to the student.

In Church?

But will the Episcopal rector want to use the new version in church? Often, it makes far better sense than the King James Version. Look for instance at the well-known description of "wisdom" in Wisdom 7:22f, which is read in the American lectionary on the Saturday in the sixth week after Epiphany or in the second week before Advent:

"For in her there is a spirit that is intelligent, holy, unique, manifold, subtle, mobile, clear, unpolluted, distinct, invulnerable, loving the good, keen, irresistible, beneficent, humane, steadfast, sure, free from anxiety, all-powerful, overseeing all, and penetrating through all spirits that are intelligent and pure and most subtle."

Then compare this with the rather unintelligible accumulation of nouns and adjectives all mixed up in the King James Version.

The style of the new version is plain, straightforward, and unadorned, though, normally at any rate, not without dignity and rhythm. Take for instance the familiar verses which follow immediately upon those just quoted:

"For she [i.e., Wisdom] is the breath of the power of God, and a pure emanation of the glory of the Almighty; therefore nothing defiled gains entrance into her. For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness."

Here the accuracy of the translation

has been improved, without forfeiting the literary excellence of the King James Version. No one would be ashamed of reading this in church as part of a Prayer Book service.

But one cannot always feel this. Take, for instance, another famous passage, appointed in the American lectionary for the Wednesday in the 16th week after Trinity, and often read at memorial services:



"Let us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through his great power from the beginning" (Ecclesiasticus 44:1, 2).

In the new version this becomes:

"Let us now praise famous men, and our fathers in their generations. The Lord apportioned to them great glory from his majesty from the beginning."

More accurate, perhaps, especially in the light of the Hebrew, but the second line is no improvement, the third ("apportioned") ugly, and the lack of connection of the last line almost intolerable.

There are quite a number of places where a word has been admitted which hardly seems fitting in a biblical or near-biblical context. Tobit tells his wife to "stop worrying" (Tobit 10:6). In Ecclesiasticus 48:17 we have a questionable verbal use of a noun ("tunneled"), where King James has "dugged," which is an adequate translation and perfectly biblical. In Wisdom 18:15 (which occurs in a passage read in some other Anglican lectionaries in Christmastide) the almighty word which leapt down is said to execute God's "authentic command" (shades of existentialism!). At Ecclesiasticus 8:8 the term "proverbs" is replaced by "maxims" (shall we have to speak soon of the Book of Maxims?), though "proverbs" escapes the mess at 6:35 where it translates a different Greek word with, however, the same

†Published by Thomas Nelson & Sons. Available in book stores in various styles of binding from \$2.50 up.

meaning. The prize example of colloquialism is the description (Ecclesiasticus 14:3) of a man as "stingy" (!). King James, with rather more dignity, calls him a "niggard."

Guidance Needed

What then is our Episcopal rector to do? Some, no doubt, will use the new version anyhow because it is new, and because it often makes better sense. But cautious discrimination is advisable. There can be no doubt that

the King James Version is the classical one for use with the Book of Common Prayer. Both were struck from the same mint, both share the same ethos. The literary excellence of the King James Version is beyond all question. Yet it is often based on inferior texts, is unintelligible today, and misleading. Here, certainly, there are cogent grounds for preferring the new version. Clearly, our rector needs some guidance.

Perhaps future revisers of the lectionary (and a revision which conceives of the Bible in terms of witness to the mighty acts of God, rather than as a collection of edifying snippets, will have to come) will take a leaf from their opposite numbers in the Church of England, who in their recent experimental lectionaries add a note where they deem the (English) Revised Version to be preferable to the King James.

A Church Calendar in Every Home

By the Rev. Francis C. Lightbourn

Literary Editor of The Living Church

Calendars come in all sizes, shapes, and descriptions, and everybody at some time or other has occasion to consult a calendar. Besides the numerous calendars of the civil year, there are Church calendars giving the Sundays and Holy Days according to the scheme of worship in the Book of Common Prayer. Every Church family should own at least one such calendar, and now is the time to buy. Indeed, it would be hard to find a better stocking present for Christmas morning.

Most detailed, perhaps, of all currently available Episcopal Church calendars (but don't let the detail frighten you) is *The Christian Year Kalendar 1958*. This runs from Advent, 1957, to Advent, 1958 (more specifically from December 1, 1957, to November 29, 1958), so order right away so as to start the new Church Year with this calendar (Morehouse-Gorham Co., 14 E. 41st St., New York 17, N. Y. \$2.50).

The Christian Year Kalendar (now in its 82d year) contains not only the Prayer Book festivals but many of the so-called "Black Letter" days observed in many places. It also indicates clearly any special features — seasonal sentences, invitatories, proper prefaces, etc. — that are to be used on a particular Holy Day. The CYK, therefore, might almost be said to be indispensable for the clergy. But others, too, will find in it — and especially in its Liturgical Dictionary, compiled this year

by James M. Malloch, D.D. — a mine of Church information.*

The *Ashby Church Kalendar*, like the CYK, hangs on the wall but, unlike the CYK, has the days of the year in the proper ecclesiastical colors. It contains only Prayer Book observances, but it is just the calendar for mother to have in the kitchen so that she can tell at a glance which days (indicated "fast") are traditionally meatless. Each month is torn off as it runs out (Ashby, Inc., 423 State, Erie, Pa. 50 cents).

Similar to the *Ashby Church Kalendar* and of the same size, but containing such additional Holy Days as are provided for in Missals, is *The Churchman's Ordo Kalendar* (Ashby, Inc., 423 State, Erie, Pa. 50 cents; reduction in quantities).

A calendar which, taken with the others mentioned, proves that calendars do come in all sizes is National Council's *1958 Church Calendar Card* (2¼" x 3¾"). One side contains the complete calendar for the year, with Sundays and Prayer Book days in red; the other lists the Church festivals in order (National Council, 281 Fourth Ave., New York 10, N. Y. 45 cents a hundred).

Not a calendar itself, but including the Church's calendar, is the *Seabury Diary*

*The same publishers also put out *The Episcopal Church Lesson Calendar*, containing the lessons for Daily Morning and Evening Prayer, together with related material. This is essentially *The Christian Year Kalendar* in handy booklet form (\$1).

1958. This is a pocket-size engagement book containing, in addition to the civil and ecclesiastical days of the year and space for entries under these, much supplementary information — organization of the Episcopal Church, names of bishops, prayers, etc. It would make an ideal gift for vestrymen (Seabury Press, Havemeyer Place, Greenwich, Conn. \$1).

Historic Churches Date Book is a Church calendar only in the sense that each page carries, on the reverse, a half-tone of some historic church building. It is a calendar in loose-leaf book form rather than one to hang on the wall. Each page is marked off with spaces for morning, afternoon, and evening engagements. In the regular edition church buildings of various Christian bodies are included, but it can be had — for the asking — in a form containing only Episcopal Church buildings. An attractive production that would make an acceptable gift for almost anyone (Colonial Publishing, Inc., 4 Mt. Vernon Sq., Boston 8, Mass. \$1.65).

A Church calendar should find a place in every Churchman's home, and it is something your son or daughter who is away at school should have. After all, John or Mary will need some kind of calendar; and, while a secular calendar will not do everything a Church calendar will, a Church calendar will do all that a secular calendar will do and more besides.

FOR CHRISTMAS:



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THE RESTLESS CHRISTIAN by Kilian McDonnell, O.S.B.

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BOOKS

A Skillful Selection

THE HEBREW ILIAD. The History of the Rise of Israel Under Saul and David. Written during the reign of Solomon probably by the priest Ahimaaz. Translated from the original Hebrew by **Robert H. Pfeiffer**. With general and chapter introductions by **William G. Pollard**. Harpers. Pp. 154. \$2.50.

There seems to be no end to the arrangements, interpretations, and excerpts that scholars can accomplish with Holy Writ. Every year brings an ingenious group of them, each shedding some special light on a particular phase of biblical exegesis. The latest is a distillation from Judges and First and Second Samuel of the so-called *Early Source of Samuel*, (or, as it is termed in this volume, the Ahimaaz narrative) an *Iliad*-like epic dating from about 950 B.C.

Many scholars have worked on this material. Its existence has been known for quite a while. There is some debate, however, over which Biblical verses should be included and which should not. The arrangement used here was made by Dr. William Pollard, Executive Director of the Institute of Nuclear Studies at Oak Ridge, who stirred up a good deal of interest a few years ago when he was ordained to the priesthood.

The Hebrew Iliad presents a skillful selection from the full text of the three books of a continuous account of the unification of Israel during its most heroic age, the time of Saul and David. Dr. Pollard defends his choices on the basis of literary and dramatic unity. He makes a good case for this *Iliad*, and the new translation of the biblical texts by Dr. Robert Pfeiffer, the distinguished Hebrew language scholar, helps immeasurably.

Only a highly trained Old Testament specialist would be truly qualified to discuss from a technical point of view the validity of this particular use of Holy Writ. For a layman, however, the *Iliad* should be fascinating since it presents a fresh point of view about some of the most provocative characters in Scripture.

ROBERT H. GLAUBER

Impact Enhanced

JOB: POET OF EXISTENCE. By **Samuel Terrien**. Bobbs-Merrill. Pp. 249. \$3.75.

Samuel Terrien's *Job: Poet of Existence* is a book such as comes along once in a

decade. It deserves a place on every pastor's book-shelf; and the thinking laity would do well to read it, too. Those who love great and tragic poetry will always treasure the book of Job.

In presenting his commentary Dr. Terrien has made use, basically, of the King James Version, but he has made a few changes in the interest of scientific accuracy in translation. These have been made with such care that the rhythm of the King James Version has not been disturbed. Indeed, the impact of the poem has been enhanced by the added clarity.

Dr. Terrien's complete mastery of his field is apparent, not only in the footnotes, which are few and to the point, but in the whole scope of the work itself. For the Book of Job is more than a poem. It is a psychological study of great and terrible accuracy, not of one man, but of mankind. It is an examination of man's condition in a universe largely unresponsive to him, and as such the picture drawn of Job's three friends is as penetrating and as revealing as that of Job himself.

Dr. Terrien does not permit himself the absurdity of referring Christian sentiments to pre-Christian Job, but he writes out of a profound understanding of the meaning of the Cross, and this illuminates his study of Job with a breadth of compassion which adds deeply to the value of his commentary.

WILLIAM R. MOODY
Bishop of Lexington

A Step-by-Step Manual

THE SECRET OF THE RADIANT LIFE. By **W. E. Sangster**. Abingdon. Pp. 219. \$3.

Dr. W. E. Sangster is a leading Methodist scholar in England. His latest book, *The Secret of Radiant Life*, will be welcomed by that growing congregation of people who realize that "our healing and wholeness are with God."

The great secret, according to Dr. Sangster, is that "He may dwell in us, and we in Him." In this writing, the author has created a step-by-step manual and 12 spiritual exercises which deal with basic elements of the Christian life.

Dr. Sangster has a clear knowledge both of Christian mysticism and of the deeper implications of present-day psychology. Through the wide use of terms which the newspapers have popularized, he has found a gift of communication usually beyond the reach of scholars in this important field.

Lacking any real sacramental approach, this book may be a little disappointing to Churchmen. Within the framework of historic Christianity, the role of the sacraments has always been considered to be an integral part of the mystical life. The spiritual indwelling of God in the heart

and mind of a creature, as seemingly proposed by Dr. Sangster, is of great importance, but is that enough and is that all? Beyond this, historic Christian teaching has always insisted that the sacraments create a vital incorporation or a super-physical union of God with His creature. True, human words fail here but there is an actual jointure of Living with living. As far as Dr. Sangster goes, his work is excellent and generally orthodox. The spiritual indwelling of God surely creates a fertile soil for the greater mystery whereby, through the sacraments, we are enabled more and more to "dwell in Him, and He in us."

JOSEPH WITTKOFSKI

A Sample Script

THESE HOLY MYSTERIES. An Instructed Eucharist, Its Rationale, Method, and Use. By **Edward Crumpston Rutland**, Vicar of St. John's Church, Carthage, Texas. Morehouse-Gorham. Pp. 17. Paper, 50 cents.

An instructed Eucharist, in which a commentator explains the service as it proceeds, is a teaching device of proven value.

Edward Crumpston Rutland provides in *These Holy Mysteries* a sample script, with brief introduction, for just such a service. The text is simple and straightforward, adhering closely to the Book of Common Prayer. The section on the Eucharistic vestments can be used separately.

In explaining the Offertory Fr. Rutland seems to be trying to follow the Prayer Book order (money first, then bread and wine), but the text at this point is not consistent. Sursum Corda is rightly presented as the beginning of the Consecration, but unfortunately connected also with the Comfortable Words, which are quite unrelated to it historically. And how does Agnus Dei come to be "the oldest of all Christian hymns"?

Despite these defects, here is a scheme that could be used with profit almost anywhere.

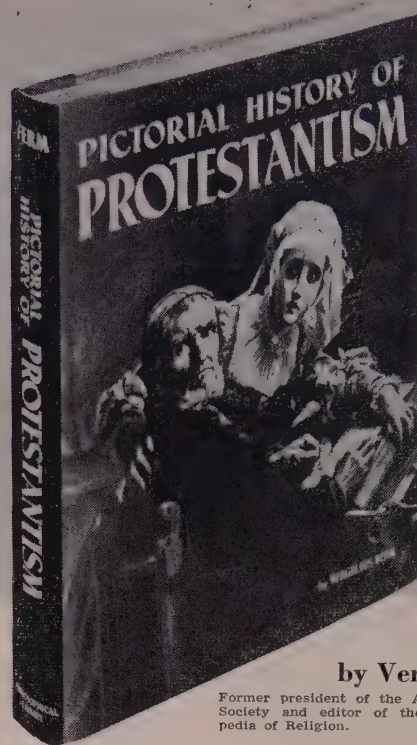
FRANCIS C. LIGHTBOURN

Respect for Doctors

THE HEALING POWER OF FAITH. By **Will Oursler**. Hawthorn Books, Inc. Pp. 366. \$4.95.

Will Oursler's *The Healing Power of Faith* is 1957's outstanding contribution to the growing popular literature on spiritual healing.

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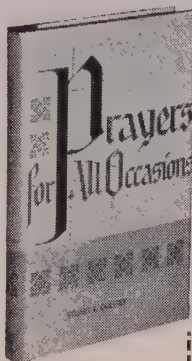
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titled "Rebirth: The Episcopal Revival of Healing." But Mr. Oursler's extreme breadth has been at the expense of details. A great amount of significant healing activity in the Anglican Communion here and abroad is not mentioned.

Most of the emphasis is on spiritual healing in this country. But a notable exception is "We Find No Evidence..." a chapter which sharply criticizes the 1956 report of the committee of the British Medical Association which responded to a request for help from the Archbishop's Commission on Divine Healing. Whether or not Mr. Oursler's argument is perfect in every detail, his stand here is fundamentally sound.

The author shows his respect for doctors by listing under "Danger Signals," "The healer who refuses to coöperate with the patient's minister or physician." Yet his chapter on Christian Science breathes no hint of anything but warm sympathy.

Thus, while *The Healing Power of Faith* is an unmatched survey of divine healing in our times, and while it holds many helpful hints on the practice of healing, it does not sort out the conflicting threads in the various religious expressions that make up the whole pattern. It contains 21 chapters on the healing of the body, eight on the healing of the mind, and only three on the healing of the soul. This symbolizes the fact that Mr. Oursler is a reporter, not a theologian. Despite his theological weakness, however, Will Oursler has made a contribution that deserves wide reading.

DON H. GROSS

Setting of the Ministry

JESUS IN HIS HOMELAND. By Sherman E. Johnson. Charles Scribner's Sons. Pp. ix, 182. \$3.75.

The doctrine of the Incarnation means that Christians have to take seriously the precise historical and geographical setting of the ministry of Jesus.

The message of Jesus was addressed ultimately to all men, but first of all to "people of the land," Pharisees, Sadducees, Samaritans, revolutionists, and perhaps Essenes. He was related to all these groups but identified Himself with none of them. In *Jesus in His Homeland* Sherman E. Johnson shows us, in lucid and fascinating detail, just what the resemblances and the differences were between his teaching and theirs, and how he presented a solution for the religious, political, and social problems of His people.

Naturally Dean Johnson devotes considerable space to the Essene community of Qumran, and he shows that while in many respects the life and thought of the Palestinian church was influenced by them, the teaching of Jesus is not Essene in any important respect. Of course other

scholars have argued that both John the Baptist and Jesus were reacting against and developing, Essene ideas, but this hypothesis is easier to state than to prove.

In his last chapter Dean Johnson goes on to discuss the theological implications of the historical reality of Jesus, and points out that "the Christian faith makes



no sense unless the Christ who is proclaimed has an individuality that can be identified. Though its fundamental affirmation was a matter of faith, not historical or philosophical proof, it was an interpretation of an actual historical person much of whose teaching and activity was remembered and recorded."

This is a wise and significant book, and one which deserves not only reading but rereading.

ROBERT M. GRANT

The Whipping Boy — Monophysitism

THE CHRIST OF FAITH. The Christology of the Church. By Karl Adam. Pantheon Books. Pp. x, 364. \$6.

Among German Roman Catholic theologians who write and speak to the modern age, Karl Adam is certainly outstanding.

The present volume, he tells us in his preface, is the substance of the lectures in Christology which for many years he has delivered at Tübingen. Thus they are in a much more academic form than some of his other works — although they are eminently readable and clear and any layperson who kept hard at the job could quite readily follow them.

Let me say at once that I think that *The Christ of Faith* represents the very best that could be said by a generous yet loyal Roman Catholic theologian about the dogma of Christ. It is not obscurantist, either in biblical matters or in theological — a complaint one often feels called upon to make concerning American Roman publications. It is careful, precise, and on the whole remarkably accurate, and it is up-to-date on matters where this is important (for instance, the discussion of the Council of Chalcedon) where Dr. Adam takes advantage of the recent great German symposium which has almost definitively settled questions

concerning that Council's nature and results).

In some respects, the book will come as a shock to those who think themselves highly orthodox but are in fact simply monophysite; for Dr. Adam makes monophysitism — the neglect of, or even the denial of, our Lord's true and complete human nature — almost the "whipping-boy" of much of his discussion.

Any specific and detailed criticisms that might have of this book would be in the realm of gospel criticism and historical probability, in the problem of the usefulness today of certain traditional formulations which involve language that is no longer employed in the same sense as in the Patristic period, and (of course) the assumption throughout the work that the Papal Church is the Church and alone has the full truth.

But those things apart, I should say that *The Christ of Faith* is the best single modern book to read if one wants a straightforward statement of intelligent, informed, and soundly presented conservative Christology.

W. NORMAN PITTENGER

A Happy Combination

UNDERSTANDING THE OLD TESTAMENT.
By **Bernhard W. Anderson.** Prentice-Hall. Pp. xxiii, 551. \$7.95.

Understanding the Old Testament, by Bernhard W. Anderson, and its companion volume, *Understanding the New Testament*, by Howard Clark Kee and Franklin W. Young, are the result of efforts of the National Council on Religion in Higher Education to provide adequate non-technical introductions to the Bible for the general reader. Both have eminently fulfilled their purpose.

The author of the present volume, Dean and Professor of Biblical Theology at the Theological School of Drew University, is able to combine a thorough-going competence in biblical scholarship and an obvious "feel" for the Old Testament with a very readable style. Add to this the many illustrations, maps and charts and the pleasing format of the book, and the result is something that is sound and informative as well as very readable.

The book is not a history of Israel, nor is it an introduction to the various books of the Old Testament, nor yet an exposition of biblical theology. It is a happy combination of all three. After an introduction, in which the nature of the Old Testament as sacred history is explained, the book is divided into three parts: "The Covenant Community is Formed," a discussion of Israel's beginnings, the exodus, and the settlement in Palestine; "Israel Becomes Like the Nations," the monarchy and the prophetic protest; and "The Covenant Community

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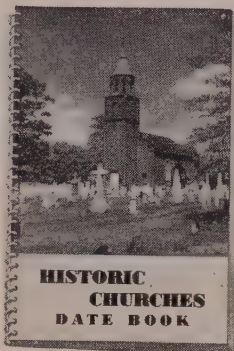
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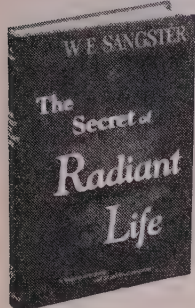
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Not Through Waving The Big Stick

ALCOHOLICS ANONYMOUS COMES OF AGE. By A Co-Founder. Harpers. Pp. ix, 335. \$4.

A. A. has come of age. The inside story of its stumbling beginnings, its precarious adolescence, its growing realization of worldwide acceptance, as told by A Co-Founder in *Alcoholic Anonymous Comes of Age*, will bring a new warmth of interest to those of us concerned with the cause of the alcoholic over the years.

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E. WALTER CHATER

Read It Yourself

THE KINGDOM OF FREE MEN. By G. Kitson Clark. New York: Cambridge University Press. Pp. xviii, 212. \$3.50.

It does not happen often that a reviewer finds a book which he can recommend with unqualified enthusiasm and without reservations of any sort. But this is the happy case with G. Kitson Clark's remarkably stimulating and skilfully written *The Kingdom of Free Men*.

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ough exploration of the overworked and misused phrase "Christian Principles" as they apply to government. It is an elucidation of the implications of the phrase, of its historical meanings, of its corrupted uses, of its ideal applications. The book also disabuses us of firmly-rooted prejudices in our thinking about the phrase, opens wholly new vistas of philosophic possibilities for us, and provokes us into a good deal of independent thought about the interrelationships of individuals, governments, and concepts of freedom.

Dr. Clark feels that the current difficulties between the Free West and the Communist East are basically neither political nor economic (though he admits that both have been brought into the picture). He states: "What is in question in the great debate is an ideological rather than a diplomatic frontier; not what states are aligned against each other, but two sharply contrasted views of the principles to be observed in the government of man." And he goes on to point out with devastating clarity that any attempt on our part to ascribe all good, all right-thinking, even all Christian virtues to "us" and all evil, degraded and tyrannical practices to "them" would be dangerous, ludicrous, and historically inaccurate.

The logic with which Dr. Clark develops his ideas is inescapable. Any attempt to summarize what he says would do him an injustice since he has succeeded in making every sentence in this short book a summary of its own. There's nothing for it but to read what he says yourself. I found *The Kingdom of Free Men* one of the most satisfying books I have read in years, and I am willing to vouch that any sensitive reader will find it the same.

ROBERT H. GLAUBER

A True Picture

MULTITUDES IN THE VALLEY. By Denis Baly. Seabury Press. Pp. 307. \$5.

This book deals with one of the most fundamentally irreconcilable situations in the already troubled and confused world of international relations in the 20th century, namely the conflict between the Jew and the Arab in the Middle East.

It is the contention of Denis Baly that we cannot understand this critical situation except against the background of historical events which created it. What is really unique in the book is that Mr. Baly speaks from firsthand knowledge gained through 20 years' living and teaching in Palestine, that it is an honest effort to be fair to both sides, and that it gives a true picture of the Church in the midst of the crisis.

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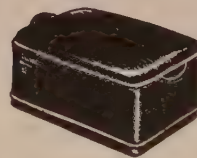
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The final chapter begins with an admission that from a human point of view there may be no possible solution, the situation may be absolutely hopeless. Events have now made real justice no longer possible and any kind of peaceful settlement hopeless. But at this point the Church faces its task and continues its work, leaving the final issue in God's hands.

WILLIAM S. LEA

Through the Myriad-Minded Glory

THE DIVINE QUEST IN MUSIC. By R. S. W. Mendl. Philosophical Library. Pp. xiii, 252. \$7.50.

There are few church musicians who at some time in their careers have not spent an evening in fervent discussion of the age-old query, "What makes it sacred music?" None of us will agree with all of



R. W. S. Mendl's conclusions as set forth in *The Divine Quest in Music*, but we will each be greatly stimulated by his clear thinking and wide range of reference.

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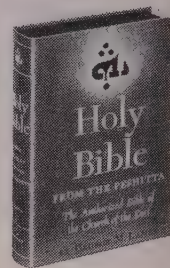
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LEONARD ELLINWOOD

Commonplace Problems

THE NEXT DAY. By James A. Pike. Doubleday. Pp. 159. \$2.75.

In this book, the Very Rev. James A. Pike attempts, often effectively, to relate the Christian truth to a wide range of commonplace problems of life — middle-age, politics, sex, marriage, work and so on.

It is a better book than any of Peale's in almost exactly the areas with which Peale concerns himself. This is, in a small measure, because Dean Pike is a better writer, but even more importantly because he has a better theological perspective in which to place the problems of life.

It should have a special appeal to literate folk who have acquired some of the jargon of psychology and then discovered that psychology without faith does not solve their problems.

There is so much good in *The Next Day* that negative criticism may seem churlish. This reviewer has been grateful to the dean for earlier books like *Doing the Truth* and *If You Marry Outside Your Faith* which he has found useful in pastoral work. The former of those works Dean Pike described as "an exercise in communication."

Judged as another exercise in communication, *The Next Day* has serious shortcomings. As long as it speaks of the helps and comforts of religion, it is excellent. But the good dean, like an over-zealous salesman, shies away from the confrontation of the harshness which is also a part of the meaning of the faith in everyday life.

Almost everything does get said — true. Sin is here; the Cross is here; penitence is here; the demand for righteousness is here. Yet there is lacking any sense of the bitterness and sorrow of real penitence (the section on self-examination is one of the most extreme examples of soft-

pedalling in Christian literature). There is no emphasis on the fact that sin is a real offense to a God who is just, as well as merciful. There is no sense of the shocking "scandal of the Cross."

If this book is sales copy for the Christian life, I am afraid it oversells. Many readers who take it at face value are likely to feel cheated and disillusioned when they discover that the Christian life is not all comfort, peace and joy, but also involves tears and terrors, shame and horror, dark nights of the soul, and a salvation bought with blood.

BILL ANDREWS

An Historical Hyphen

AN INTRODUCTION TO THE APOCRYPHA. By Bruce M. Metzger. New York: Oxford University Press. Pp. ix, 274. \$4.

It is natural that the scheduled appearance September 30th of the Revised Standard Version Apocrypha [see page 17 and L. C., October 6th] should have suggested the need for a fresh treatment of the books of the Bible commonly known as the Apocrypha.

Bruce M. Metzger, professor of New Testament at Princeton Theological Seminary and a member of the committee that produced the RSV Apocrypha, evidently foresaw this need long in advance, for his own volume, *An Introduction to the Apocrypha*, was published the same day as the RSV Apocrypha itself.

In Dr. Metzger's work a brief Introduction leads into a rather detailed treatment of each of the books of the Apocrypha, giving its theme, outline, and special features. A chapter, "The Apocrypha and the New Testament," discusses the Apocrypha more specifically as "an historical hyphen" between the Old Testament and the New. Another chapter traces the history of the Apocrypha in the Christian Church — its use and the question of its canonicity. All of this is rounded out and brought straight home in a final chapter on the influence of the Apocrypha in literature, music, art, and life.



Two appendices treat of current English translations of the Apocrypha and of New Testament Apocrypha (e.g., story of St. Paul and the Baptized lion). A bibliography and an index are added.

Dr. Metzger is a top-ranking New Testament scholar who has obviously made a profound study of the Apocrypha from just about every conceivable angle. The fruit of this erudition is evident on every page of *An Introduction to the Apocrypha*, which is a well-rounded treatment covering not only the commonly known matters pertaining to this interesting body of literature, but also much that appears to be new, with many a fas-



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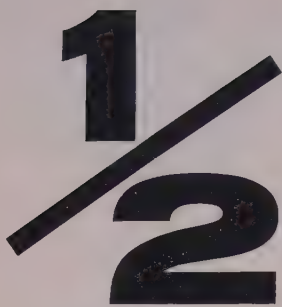


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cinating detail and humorous tidbit.

For the serious student this book will be indispensable and an intellectual feast. But, while it is quite readable, those features (its detail, its comprehensiveness, and its rounded treatment) which will edify and delight the student will, I think, frighten just a little the person who has never so much as read the Apocrypha. Such readers will do well to start with Robert C. Dentan's *The Apocrypha, Bridge of the Testaments*, read some at least of the Apocrypha itself, and then read Metzger's *An Introduction to the Apocrypha*. If this does not put them in love with the Apocrypha, nothing will.

FRANCIS C. LIGHTBOURN

6,000 Entries

THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH. Edited by **F. L. Cross**. New York: Oxford University Press. Pp. xix, 1492. \$17.50.

What is probably the most complete one-volume dictionary of Christian history and thought has recently rolled off the press under the title, *The Oxford Dictionary of the Christian Church*, edited by F. L. Cross, Lady Margaret Professor of Divinity in the University of Oxford and Canon of Christ Church.

The purpose of *The Oxford Dictionary of the Christian Church* is stated in the Preface:

"The present *Dictionary* has been compiled in order to bring together, in a concise and handy form, as large a body of information as possible directly bearing on the Christian Church. It is addressed to the needs not merely of those whose primary vocation lies in the Christian ministry or in the professional study of theology or Church history, nor even only to the general body of professing Christians who seek information about their faith and its growth, but to the educated public as a whole. . . ."

According to a publishers' release there are over 6,000 entries in this work. The present reviewer has read a number of these — in various parts of the book — and believes that we have in this volume a most useful tool of reference.

The virtual completeness of *The Oxford Dictionary of the Christian Church* is one of its most impressive features. On this, the present reviewer performed a test: he took three of what he con-

sidered the least known terms contained in the ODCC — *alapa*, *exokamelaukion* and *stercorantists** — and tried to find these in seven other comparable one-volume dictionaries. One of the terms (*stercorantists*) appeared in one of these; none of the others could be found in any of the seven [see tabulation on this page].

One feature that will be of great use to students and others is the very complete bibliographies attached to the more important of the entries. To be able to use these to greatest advantage, however, the reader should note what is said of them in the Preface.

The name F. L. Cross is a guarantee of sound scholarship, and this impression is confirmed when one looks at the list of contributors — some hundred of them in all. (It is, by the way, an almost exclusively British list.)

However, as in effect the editor admitted in the Preface, nothing this side of heaven is perfect, and there are some errors in this work: "Church of Pakistan, India, Burma, and Ceylon" appears instead of "Church of India, Pakistan, Burma, and Ceylon" (p. 53); Kyrie Eleison (p. 775) is said in the East to be "a response made



by the deacon to prayers and litanies offered by the celebrant" (actually it is a response made by the choir); to the size "Marys in the NT" (p. 870) should be added another — the one mentioned by St. Paul in Romans 16:6; "National Polish Church" (p. 980) should more correctly read "Polish National Catholic Church."

Nevertheless, *The Oxford Dictionary of the Christian Church* is probably as near perfect as is humanly possible for a work of this scope. It is a safe bet that it will take its place among the standard and reference works on Christian origins and development.

FRANCIS C. LIGHTBOURN

**Alapa*: the light blow on the cheek given by R.C. (and some Anglican) bishops at confirmation; *exokamelaukion*: the veil worn by monks and higher clergy of the Eastern Orthodox Church; *stercorantists*: persons who held that the Holy Communion is digested and evacuated by the recipient [presumably as against the usual view that the sacramental presence is withdrawn before digestion takes place].

	Alapa	Exokamelaukion	Stercorantists
Oxford Dictionary of the Christian Church	X	X	X
Dictionary A	O	O	O
Dictionary B	O	O	X
Dictionary C	O	O	O
Dictionary D	O	O	O
Dictionary E	O	O	O
Dictionary F	O	O	O
Dictionary G	O	O	O

A Living Expression

WHY I AM AN EPISCOPALIAN. By John McGill Krumm. Thomas Nelson. Pp. 192. \$2.75.

The chaplain of Columbia University, the Rev. John McGill Krumm, presents us in *Why I Am An Episcopalian* with a book which should be helpful in explaining the Episcopal Church to inquiring Christians of other persuasions.

Dr. Krumm writes convincingly for the Anglican position in readable style and on personal terms which should be meaningful to the average thoughtful layman of other Christian bodies.

The services of the Episcopal Church are shown to be quite the opposite of the static and formal "canned prayers" which they might appear to be to the outsider. By reasonable explanation Dr. Krumm demonstrates that the ordered and sacramental worship of the Episcopal Church is for us a living and vital expression in fiction of the basic truth that God uses the "outward and visible" forms of nature to reach and be reached by man.

Dr. Krumm goes on to present an analysis of the *whole* Episcopal Church in this country, as it actually stands today: its organizational structure, its variety of practices and emphases in belief, and its fundamental integrity in faith and practice.

There are a number of keen insights to be found in Dr. Krumm's brief resume of the history of Anglicanism, and in his delineation of its rationale. The distinctly personal note in the author's manner of representation helps to relate these things quite concretely to the religious life and growth of the individual Episcopalian.

There are, however, grounds for objecting to Dr. Krumm's presentation of such controversial issues as the relationship of the Virgin Birth to the Incarnation in a manner which would imply that many, if not most, enlightened Episcopalians would share his views. The opposite is to be proved true if the total weight of modern scholarship is called in evidence. Dr. Krumm unfortunately quotes the Report on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922, *Doctrine in the Church of England*, to demonstrate his point, whereas the force of the whole article on the Virgin Birth (pp. 81-83) — taken in toto — is that "Many of us hold, accordingly, that belief in the Word made flesh is integrally bound up with belief in the Virgin Birth, and that this will increasingly be recognized." Dr. Krumm has quoted what is clearly labeled a minority view in the Report, i.e. "There are, however, some among us who hold that a full belief in the historical Incarnation is more consistent with the supposition that our Lord's birth took place under normal



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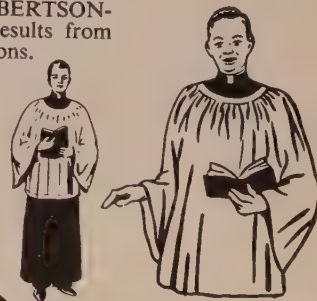
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conditions. . . ."

It is interesting to note that Dr. Krum treats of the Sacrament of Baptism primarily in terms of initiation into Church family where all manner of Christian influences can operate upon the subject. This is indeed a good and even a genuinely Patristic theme. However, it is distressing that the central theological emphasis of the Prayer Book and Articles is essentially untouched in a book about the Faith of an Episcopalian that is to say "Regeneration."

I sincerely hope that, despite the criticisms that have been made, many will buy and read this thoroughly interesting book; for it would be difficult to find a better written or more captivating personal apologetic for most of the things we all know and love in the Episcopal Church.

JOHN L. ROSS

Periodicals

THE SAINT LUKE'S JOURNAL. Volume 1. Number 1. St. Luke's Day, 1957. School of Theology, University of the South, Sewanee, Tenn. Available from Business Manager, School of Theology, University of the South, Sewanee, Tenn. Pp. 8. Paper, \$2 a year. The first issue of a new journal of theology, which aims to be "not an alumni bulletin, not a record of the activities of the school, but instead a theological paper in which the living issues of the day can be discussed." The journal is "in charge of the students of the School of Theology . . . under the careful supervision of a committee of the faculty." To appear "three times during the academic year," it is expected to contain in each issue "a lead article supported by several shorter items, comments, and book notes or reviews." This issue contains "The Role of the Theologian," by W. Norman Pittenger, "Paul's Attitude on the Position of Israel and the Law," by Johannes G. J. van Moed, and "Say Our Father," by John C. Park Jr., together with 15 or 16 book reviews.

F.C.T.

PAN-ANGLICAN. A Review of the World Wide Episcopal Church. Volume VI. No. 2. Fall 1957. Published semi-annually by Church Missions Publishing Company, 1335 Asylum Ave., Hartford, Conn. Pp. 107. \$1 a year upwards. This issue of the *Pan-Anglican* is devoted primarily to the Protestant Episcopal Church in the USA. With a Commendatory Preface by the Presiding Bishop, it contains articles on the history, organization, missionary outreach, liturgy, architecture, etc. of the PECUSA. A generous sprinkling of halftones adds to the attractiveness of the issue. An interesting article by the Bishop of Bermuda, in the section "Around the Anglican World," pinpoints a diocese admittedly small but of strategic importance.

F.C.T.

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LETTERS

Continued from page 7

schools of this type in the United States — at the University of Chicago, Harvard, Yale, and at Union (affiliated with Columbia). Men who have graduated from our own seminaries can best carry on their advanced work in such institutions.

In order adequately to staff the faculties of our seminaries (a very difficult task), and to provide intellectual leadership for the Church, we need many more men with advanced training. The best way to do it, in my opinion, would be for the Episcopal Church Foundation to establish a series of graduate fellowships, to be used at the institution of the fellow's choice.

Incidentally, if we want an adequate future supply of well-trained seminary professors, the trustees of the various seminaries would do well to raise funds to double the incredibly low salaries of their present faculties immediately.

THEODORE M. SWITZ

Chicago, Ill.

Wonderful Record

About this time of year all of us are accustomed to receive up to a dozen different Christmas appeals from homes, towns, and ranches for boys. Many will contain stamps or seals with the suggestion we pay for what we have not ordered.

Many Episcopalians don't seem to realize that their own Church is doing something about juvenile delinquency, the St. Francis Boys' Homes with headquarters at Salina, Kan., and separate homes at Ellsworth and Bavaria, Kan. For 12 years these Homes have been receiving boys from all over the country. Often they have been boys who because of their records would not be accepted in the other better-known Homes for boys.

As a long-time resident and businessman in Salina, I have seen the St. Francis Boys' Homes grow and develop. I know their wonderful record of rehabilitating boys who have been in trouble. I wish more Episcopalians could be as proud of these Homes as we are who live here.

In case your readers want to do something for a boys' institution this Christmas, the address is: St. Francis Boys' Homes, Box 366, Salina, Kan.

E. G. ANDERSON

Surprise!

I am surprised at the surprise of Hubert R. Hudson of Brownsville, Texas, that you noted the friendliness of the late Msgr. Knox to Anglicans. At one time Ronnie the Roman Catholic, his brother Wilfrid, the Anglo-Catholic, and his father, the Evangelical Anglican bishop, were all alive, differing in theology, but very close to one another as members of a family should be. Ronnie's wise-crack about the identity disks in heaven being marked RC was not meant to involve him in the heresy that only Roman Catholics can be saved. Rome has made its teaching on this subject unmistakably clear by excommunicating the ex-Jesuit Father Feeney for insisting that only RC's can be saved. It is Roman Catholic theology that others than RC's can be saved, *if they are in good faith!*

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Christian Communication

By the Rev. Malcolm Boyd

Time Limit

Another Broadway play has been translated into motion picture form. *Time Limit* will be one of the most widely discussed films of the year, dealing as it does with essential issues of human justice and the baffling modern form of torture known as "brainwashing."

Directed by Karl Malden, the film's style is taut and suspense is heightened by concentrating on depth portrayals of a few individuals. In style, the film may be compared with last summer's outstanding picture *Twelve Angry Men*.

Treason has always been a highly dramatic, if sinister subject, which arouses much curiosity in certain individuals who appear to be extremely complicated. Torture is another dramatic subject which appeals in any age to innate sadism, and may be linked with the causative factors of treason. Yet, the film maintains, there can be a time limit for any human being in withstanding torture and, after the

time limit has run out, a human being may under pressure, commit treason. The film does not condone treason, but it suggests that justice requires a comprehension of the reasons why a man becomes guilty of treason as a result of torture — be it physical, mental, emotional, spiritual, or "brain washing."

At the end of this highly provocative film, Major Cargill (played by Richard Basehart) exclaims: "I was wrong and I should be tried. Reasons don't matter." And he is assured by Col. Edwards (portrayed by Richard Widmark) that reasons do matter — they matter very much indeed. *Time Limit* raises vitally important questions without attempting to offer pat "answers." Its characters are caught in a tight vise — a General in an emotional association with his son's death in a North Korean prisoner of war compound; a Colonel in a desperately earnest desire to find the truth in a complex case; a Major



Actors Basehart and Widmark in *Time Limit*

accused of treason in a wartime bargain with a Communist officer which involved the lives of 16 men, and 16 American soldiers in a tight wartime pact which requires them to perpetuate a lie about the death of another soldier.

Mr. Basehart, as the accused American Major, and Mr. Widmark (who is a

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The Living Church

he independent producer of the film) are excellent in their roles. The best piece of acting in *Time Limit* is by June Lockhart, in a memorable scene with Mr. Widmark in which, as the wife of the accused officer, she masterfully avoids overacting in a revelation of human fear deeply felt by a dignified, compassionate but essentially simple woman. Rip Torn, as Lt. Miller, catches the spirit of the young, near-hysterical young American in an edgy performance in minor key.

Attempting to understand treason, without condoning it, the General falls back on the soldier's code. "The code is our Bible and thank God for it." The accused officer had made a deal with Communists to save the lives of 16 American men, even at the risk of their despising him (and denouncing him) as a traitor. The accused officer's wife pleads for understanding of her husband, saying: "He's nobody. He has no place to stand. Give him a place!" The Colonel in charge of preparing trial proceedings for the court martial of a traitor indeed tries to give him a place.

Modern man, whether in a Korean P.O.W. camp or a strangling urban civilization, in a job demanding constant ethical choices or simply in a society which makes hard thinking about vast issues a necessity, is coming to grips with Christian ethics and with terribly hard, unsentimental alternatives.

PEOPLE and places

Appointments Accepted

The Rev. Charles Raymond Allington, formerly rector of the Church of the Good Shepherd, North Charleston, S. C., is now rector of the Church of the Holy Apostles, Barnwell, S. C.

The Rev. C. Ward Courtney, formerly assistant rector of St. Luke's Parish, Salisbury, N. C., is now rector of St. Mark's Parish, Mecklenburg County, N. C. Address: Route 1, Huntersville, N. C.

The Rev. Maurice A. M. Garrison, who is on leave from his work as instructor at St. Andrew's Theological Seminary in the Philippines, is now serving temporarily at St. Christopher's Chapel of Trinity Parish, New York.

The Rev. D. Bernard Harrison, formerly vicar of St. Andrew's Church, Schroon Lake, N. Y., is now in charge of St. Margaret's Church, Menands, N. Y.

The Rev. Kenneth D. Higginbotham, formerly vicar of the Church of the Saviour, Providence, R. I., will on December 8th become rector of St. Philip's Church, Columbus, Ohio.

The Rev. Philip Clarke Jefferson, formerly in charge of work in Ship Harbour, Nova Scotia, Canada, is now curate of Christ Church, Tarrytown, N. Y. Address: 12 Hamilton Pl.

The Rev. W. G. Martin, formerly curate at St. Stephen's Church, Miami, Fla., is now rector of All Saints' Parish, Nevada, Mo.

The Rev. Otis L. Mason, formerly rector of St. Stephen's Church, Fall River, Mass., is now in charge of the Church of the Good Shepherd, Fairhaven, Mass. Address: 17 Garrison St.

The Rev. R. L. Morrell, formerly rector of St. Mark's Church, Marine City, Mich., is now assistant at St. Martha's Church, Detroit, and vicar of St. Elizabeth's Mission. Address: 26431 W. Chicago Rd., Detroit 39.

The Rev. Johnson Hagood Pace, Jr., formerly rector of St. Simon's on the Sound, Fort Walton

Beach, Fla., is now assistant rector of St. John's Church, Tallahassee, Fla. Address: 211 N. Monroe St.

The Rev. Malcolm H. Prouty, formerly in charge of Holy Trinity Church, Grahamville, S. C., and the Church of the Cross, Buffton, is now rector of St. Matthew's Church, Darlington, S. C.

The Rev. Dr. Bruce P. Williamson, former rector of St. Luke's Church, Columbia, S. C., is now vicar of St. Mary's Chapel, 1831 Bainbridge St., Philadelphia.

Armed Forces

Chaplain (Major) Eric I. Eastman, formerly addressed at Camp Drum, N. Y., may now be addressed: Office of the Chaplain, Fort Devens, Mass.

Resignations

The Rev. Martin Dewey Gable has resigned as vicar of the Church of St. Michael and All Angels, Stone Mountain, Ga., and is now doing graduate work at the University of Oxford. Address: Ripon Hall, Boars Hill, Oxford, England.

The Rev. John Francis Plummer retired in July as rector of the Parish of St. Michael and All Angels, Berwyn, Ill., and is now rector emeritus. Fr. and Mrs. Plummer are now living at 1822 Oak Park Ave., Berwyn.

Fr. Plummer served but three parishes during his ministry of 47 years. He began work in Berwyn in 1922. During his ministry a large debt on the church property was paid and the beautiful Tudor Gothic church consecrated.

Changes of Address

The Rev. David T. Gleason, rector of St. Matthew's Church, Seat Pleasant, Md., formerly addressed at 516 Addison Rd., may now be addressed

NOW IS THE TIME

Seminary Applications for 1958-59 should be in process in the near future.

Authorities in the seminaries anticipate a gradual increase, beginning this year, in the volume of applications for study for the Church's ministry.

Postulants, and those who are responsible for advising them, should realize that the best chance for admission to the Seminary of their choice attends those whose applications are completed during the next couple of months.

Write for catalog and application forms to the Dean of any of the seminaries listed.

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Virginia Theological Seminary, Alexandria, Va.

at 7200 Walker Mill Rd., Washington 27, D. C.

In conjunction with the site expansion program of the diocese of Washington, St. Matthew's Parish recently purchased a five-acre site in an undeveloped area.

The Rev. Alfred R. McWilliams, retired priest of the diocese of Newark, formerly addressed at 281 Union St., may now be addressed at 260 Harrison Ave., Jersey City, N. J.

Depositions

John DeForest Pettus, presbyter, was deposed on October 14th by Bishop Mosley of Delaware, acting in accordance with the provisions of Canon 60, Section one; renunciation of the ministry.

Ordinations

Priests

Connecticut — By Bishop Gray: The Rev. James Paul McAlpine, on October 20th; vicar, All Saints', Ivoryton, Conn.

Living Church Correspondents

Mr. Edward W. Chew is now correspondent for the diocese of California. Address: The Morning News, 13666 E. Fourteenth St., Box 216, San Leandro, Calif.

Corrections

The Rev. A. Gillett Bechtel, whose change of address was listed in the issue of October 20th, continues to be Episcopal Church chaplain at San Diego State College. He should be addressed at 5198 College Ave., San Diego 15, Calif., because mail sent to the campus does not always reach him.

we congratulate

The Rev. H. CHARLES GALE, M.D., of Beverly, Mass., who is just completing 50 years in the ministry. For over 40 years Fr. Gale was a Protestant minister, and in 1951 he was ordained to the Episcopal Church priesthood. For 25 years he also served as professor of histology in a medical school, and as professor of science in a girls' college, as well as engaging in the general

practice of medicine. Fr. Gale has served as supply priest for All Saints' Church, Lynn, Mass., since 1954.

The Rev. W. MURRAY KENNEY, on his 10th anniversary as rector of St. Mark's, St. Louis, Mo. During his tenure the mission developed into a parish, and a rectory and parish house were erected. At Mr. Kenney's request, no gifts nor speeches marked the anniversary celebration; instead, the program included a special sermon on the parish ministry given by Bishop Lichtenberger at a parish Eucharist on September 8th, and, on September 14th, a seminar on the Inter-relationship of theology and religious education. Leaders of the seminar were the Rev. A. O. Miller, professor of Systematic Theology in Eden Seminary, Webster Groves, Mo., and Miss Emma Lou Benignus, from the Adult Division of the Dept. of Christian Education of National Council.

TRINITY CHURCH, TULSA, Okla., and its rector, the Rev. DR. E. H. Eckel, on payment of the last dollar of indebtedness on the parish house, on September 17th. This was achieved in less than two years after the completion of the \$392,000 addition to the church property, and within four years of the time the project was formally launched.

Upon clearing up this debt, the parish is embarking on ambitious plans for air conditioning the church, outside renovations, purchasing a parking lot, and the completion of the first unit of St. Mark's Chapel, Tulsa.

ST. ELISABETH'S CHURCH, GLENCOE, Ill., on the observation of its 50th anniversary year. During the year the parish has paid its missionary assessment in full for the first time in its history; established a day nursery school, completely refurbished the interior of the church building; and will be operating on a budget of \$50,000 as against \$29,000 in 1956.

SHATTUCK SCHOOL, FARIBAULT, Minn., which commemorated two important events in its history on September 24th, as part of its centennial year observance. These events were the 100th anniversary of the first visit to Faribault by the school's founder, and the 85th anniversary of the consecration of the school's Chapel of the Good Shepherd.

On September 24, 1857, three priests arrived on foot in Faribault seeking a place to establish an

institution of the Church "for the training of her sons in the right paths." A few months later the first session of a mission school, from which Shattuck developed, opened in Faribault. Descendants of two of these priests are presently enroled at Shattuck, and served at the commemorative service in the Chapel of the Good Shepherd.

ST. ANDREW'S CHURCH, KENOSHA, WIS., which, on three consecutive Sundays in October, held dedication services for its new church structure.

Because St. Andrew's feels it owes its existence to the missionary spirit and vision of St. Matthew's Parish, the first Dedication Sunday in honor of the Mother Parish, St. Matthew's Church, Kenosha. The second Sunday, at the Kenosha Hall, Church School for Girls, Kenosha, and the third Sunday, designated as St. Andrew's Sunday, was a homecoming service honoring the lay workers of the parish.

ST. MATTHEW'S CHURCH, DETROIT, MICH., which has celebrated both its 50th year of parochial status and its 111th year as an organized unit in the diocese of Michigan.

The exterior of the church edifice, which stood on its present location since 1883, has been renovated, and the interior is presently being beautified with memorial stained glass windows in the nave. Bishop Emrich was to speak during the celebration and the Rev. J. W. Nicholson, All Saints', St. Louis, was also to be a guest preacher. The present rector of St. Matthew's is the Rev. F. R. Meyers.

ACU CYCLE OF PRAYER

November

17. Church of the Ascension and St. Agnes, Washington, D. C.; Christ Church Cathedral, New Orleans, La.
18. St. Columbas's, Middletown, R. I.
19. Church of the Good Shepherd, East Chicago, Ind.
20. St. John's Church, Athol, Mass.
21. Church of the Resurrection, New York, N. Y.
22. Church of the Resurrection, New York, N. Y.
23. Church of the Resurrection, New York, N. Y.

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Bk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

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ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Sang Mark, Assts.
Sun 8, 9 HC, 10 MP, 11 15; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em; Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30; Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A. Magard, M.A.
Sun 8, 9:15 & 11; HC Wed 7, HD Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon; C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga; Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

MORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

PORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs HD 9; C Fri & Sat 4:30-5:30

MIAMI, FLA.

HOLY CROSS 123 N. E. 36 Street
Rev. Frank L. Titus, r; Rev. Wells Folsom
Sun 7:30, 9, 11 & Daily; C Sat 7-8 & by appt

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs & HD 10; C Sat 5-6

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Madison & Wabash (nearest Loop)
Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 P, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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Sun Eu 7:30, 9, 9:15, 11 Ch S 9; Weekdays Eu 7, 9; Also Wed 6:15; Also Fri (Requiem) 7:30; EP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 8:30-8:30 & by appt

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13 Esplanade Ave., Rev. Louis A. Parker, M.A., r
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Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:15, 11 & Daily

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ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.; Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 5:30; Daily 7 (Sat 9); EP 5:30; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

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Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
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ST. LOUIS, MO.

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Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBR.

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Sun Masses 7:30, 9, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8 & 10, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

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Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10; C by appt

NEW YORK, N. Y.

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RESURRECTION

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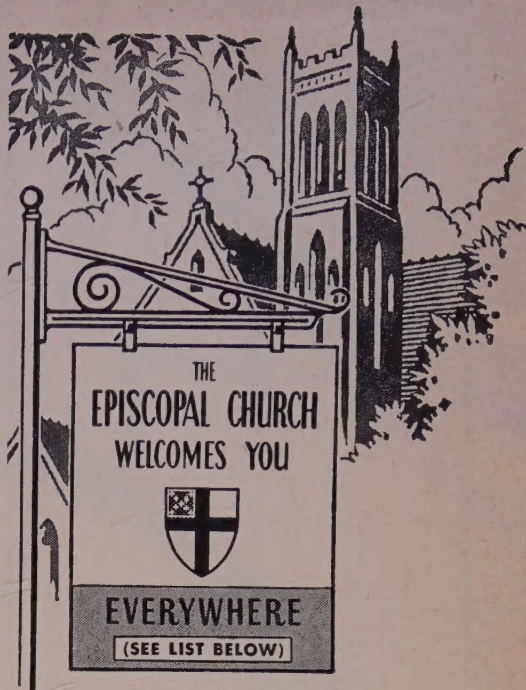
5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
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NEW YORK, N. Y. (Cont'd)

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
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PHILADELPHIA, PA.

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Sun HC 8, 9, 11, Ev 5:30; Daily 7:45, 5:30; Wed, Fri 7; Thurs, Sat 9:30; Fri 12:10; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1st Fri 8; Holy Union 2d Thurs 10:30; C Sat 4-5

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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 15; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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